REV. JACOB GOERING.

REV. GEORGE LOCHMAN, D.D.

REV. BENJAMIN KURTZ, D.D., LL.D.

Sl

Alco

Shelf

No. --

Library of
Susquehanna University
Selinsgrove, Penn'a

Digitized by the Internet Archive
in 2011 with funding from
Lyrasis Members and Sloan Foundation

http://www.archive.org/details/memoirsofrevjaco00hayc

LIBRARY
UNIVERSITY OF CALIFORNIA

Presented to the Library of the
Missionary Institute by
Henry S Bowers Esqr
June
1891

Theol-Library of the Miss. Institute
~~N.U. 35~~

LIBRARY OF
The Missionary Institute,
SELINSGROVE, PA.
No. 2331

Rev. George Lochman, D. D.

Rev. Jacob Goering

Rev. Benjamin Kurtz, D. D., LL. D.

MEMOIRS

OF

REV. JACOB GOERING,

REV. GEORGE LOCHMAN, D. D.,

AND

REV. BENJAMIN KURTZ, D.D., LL.D.

LIBRARY OF
The Missionary Institute,
SELINSGROVE, PA.
No. 2631

BY

REV. CHARLES A. HAY, D. D.

PHILADELPHIA:
LUTHERAN PUBLICATION SOCIETY.

Copyright, 1887,

by the

LUTHERAN PUBLICATION SOCIETY.

PREFACE.

I HAVE been asked to write brief memoirs of three devoted servants of the Lord in our American Lutheran Church, whose active labors in her ministry extended through more than three-quarters of a century, viz., from 1775 to 1865.

Rev. Messrs. JACOB GOERING, GEORGE LOCHMAN and BENJAMIN KURTZ were all men of mark, distinguished among their cotemporaries for their learning, their warm attachment to the Lutheran Church, and their zealous labors in her behalf. And each of them embodied in himself, to a great extent, and represented a distinct phase of our church-life.

To estimate properly their real worth, and the influence they exerted in giving tone and character to the Church in their day, we must familiarize ourselves with the condition of things in our Lutheran Zion at that time, and also with its relation to surrounding denominations. Properly informing ourselves upon these points, we cannot fail to see how great was the need, in those days, of just such truly pious, earnest, self-sacrificing, progressive-spirited men as these proved themselves to be; and that, instead of harshly denouncing them, or any of them, as some have done, for failing to recall the *mind* of the Church

4933

to the statements of doctrine formulated in the Symbolical Books, we should rather praise them for catching the spirit of the Pietistic Reformers of our Church as exhibited in the days when its iron-bound orthodoxy was coupled with moral degeneracy, and for stirring up the *heart* of the Church to a renewed love for its underlying evangelical principles, and to an earnest effort to promote wholesome discipline among our people.

We do not deny that the career of these noble men furnishes another illustration, progressively more and more striking, of the unfortunate tendency of our poor human nature to rush from one extreme to the other. We must frankly acknowledge our regret that in attempting to avoid what they regarded as Scylla, they ran a great risk of rushing upon Charybdis. But let us treat them fairly, "speaking the truth in love." They were not perfect; neither are we! And this little volume will have been written in vain if none of those who may read it are led to imitate the virtues and avoid the errors of the truly worthy men whose memory it is meant to honor.

CHARLES A. HAY.

Gettysburg, Pa., October, 1887.

CONTENTS.

PAGE

JACOB GOERING 7

GEORGE LOCHMAN, D. D. 57

BENJAMIN KURTZ, D. D., LL. D 107

REV. JACOB GOERING.

HIS CRAYON LIKENESS.

THERE is a picture hanging in the Missionary Hall of the Theological Seminary at Gettysburg that usually attracts the attention of visitors. They are apt to inquire—"Who is that queer-looking old man, with such a cadaverous countenance and such a huge nose?" They learn that it is the *Rev. Jacob Goering*, and that the crayon sketch before them was the work of a physician at York, Pa., Dr. John Fisher, who seized the opportunity of copying his strongly-marked features as he lay in his coffin. It is a precious relic, and highly prized by our antiquarians.

HIS PARENTAGE AND EARLY TRAINING.

Of Mr. Goering's early history we know but little. He was born in the neighborhood of York, Pa., in 1755. His father was an honest, industrious German farmer. Jacob early gave signs of a taste for books, and took advantage of every opportunity to gratify his literary appetite. In those days, however, and under circumstances such as those in which he was placed, opportunities of that kind were limited and rare. Colleges and theological seminaries there were

none in our Church in this country. Other Churches had them. In New England, Harvard University had been flourishing for more than a hundred years; Princeton College had been established in 1746; the University of Pennsylvania was founded the same year when Mr. Goering was born, viz., in 1755. But of what use were these to our German farmer boys? They had to content themselves with picking up the crumbs of knowledge scantily doled out in the few winter months by the poorly-qualified country schoolmaster. We cannot but wonder at the progress made by some of the men who entered our ministry in those days under such discouraging circumstances. But they furnish illustrations of the truth that men who are truly called to the ministry will enter it, sooner or later, whatever obstacles may beset their path.

MANUSCRIPTS THAT ESCAPED THE FLAMES.

Our Church is under great obligations to Professor M. L. Stoever for the series of "*Reminiscences of deceased Lutheran ministers*," written by him and published in the "Evangelical Review." They are the fruit of much patient labor, and have rescued much precious material from oblivion. Their author richly merits the title, applied to him by Rev. Dr. Morris, of the "Plutarch of the American Lutheran Church."

In Dr. Stoever's appreciative sketch of the life of Rev. Goering (Ev. Rev., vi. 268, seqq.) he gives abundant proof of his diligence in ferreting out the facts needed for its compilation; but he unfortunately fell

into an error on one point, in regard to which we find ourselves obliged to correct him. He states (p. 269): "Unfortunately for literature and the Church, his valuable papers, together with all his letters, during his last illness, in compliance with his directions, were committed to the flames."

Now it so happens that very clear proof to the contrary lies before me. During the meeting of the General Synod at Springfield, Ohio, in 1883, I accepted an invitation from my old fellow-student, Rev. J. Goering Harris, now living in honored retirement upon his farm near Bellefontaine, to pay him a visit. He is a grandson of Rev. Goering. To my delight I found in his possession a number of manuscripts of his grandfather; and at once, true to my instincts as a greedy gatherer of materials for the future historian of our Church, I said to my friend, "Goering, these things ought to be in the library of our Historical Society." "All right; you are welcome to them. They are German, anyhow, and my children won't care for them." And here they are, safe and sound. I had no idea, then, that I should ever be called upon to use them; but now that the pleasant task has been committed to me by the Board of Publication preparing a brief memoir of the venerable father, they come in good stead.

These documents confirm the statements of Dr. Stoever, viz., "His manuscripts contained discussions that exhibited his original genius and energetic mind. They were not confined to the examination of theo-

logical questions, but they embraced inquiries into the oriental languages, with translations from the most beautiful of the Arabic poets."

What the "valuable papers" were that were burned by Rev. Goering's direction, we have no means of knowing, but from what has fallen into our hands we are compelled to form a very high opinion of his literary and scientific attainments. We have already expressed our surprise and admiration at his diligence and success in his elementary studies; and now that we have examined the proof of his familiarity with oriental literature, we must wonder how he could find time, amid the multiplicity and laborious character of his professional engagements, to pursue such researches and commit to writing their results as he has done. This makes us all the more regret the loss of what has perished.

TAUGHT STUDENTS OF THEOLOGY.

In his later years he added to his ordinary pastoral labors (as was commonly done in those days by our more learned ministers) the task of training young men for the ministry. Among those who enjoyed his instructions was the Rev. Dr. J. G. Schmucker, who afterwards became his successor in the pastorate at York. From his pen we have the following admirable tribute, written at the request of the Rev. Dr. W. B. Sprague, and inserted by him in his "Annals of the American Pulpit," volume ix., page 66 seqq.

DR. J. G. SCHMUCKER DESCRIBES HIM.

York, Pa., December 9, 1848.

Rev. and Dear Sir: In accordance with your wishes I have tasked my memory, and had recourse to the best sources of information within my reach, for some of the leading facts in the life of the Rev. Jacob Goering, and some of the more prominent features of his character; and what I am now to communicate is the result of my reflection and inquiry. He was indeed a faithful shepherd of his flock, a bright light of his denomination, or, I should rather say, of the Christian Church at large; and it is due alike to his memory and to the interests of posterity that there should be some enduring record of his extraordinary worth.

Jacob Goering, a son of Jacob and Margaret Goering, was of German extraction, and was born in York county, Pa., January 17, 1755. His father was a farmer, on a small scale, but of a strong mind and an amiable disposition. The son, while yet a school boy, manifested in all the classes through which he passed extraordinary talents, and shared in a high degree the favorable regards both of his school-fellows and his teacher. He early discovered a disposition for the Gospel ministry, and would sometimes call the children together to listen to his stump orations or sermons, with which he was accustomed also to associate prayer and singing, insomuch that the neighbors used to call him "the young parson." He had also a great fondness for reading, and, after he had read through the small library of his father, he borrowed books from all his neighbors who had any to lend. He not only occupied himself in this way during the evening, but usually took a book with him to bed, that he might use it by the earliest morning light; and, when he was sent into the field to work, his book was still very likely to be his companion. He had a decided taste for natural history; and indeed he was an attentive observer and diligent student of all the objects of nature around him. He was naturally curious and inquisitive, and always disposed to find out the causes of things where it was possible.

These favorable and somewhat precocious developments in-

duced his parents to consent that he should study divinity. His father, therefore, went with him to Lancaster, to consult with Dr. Helmuth, who, after he had heard all, immediately expressed himself willing to receive him into his house, and to become his tutor. Here he remained, devoting himself assiduously to his preparatory studies, until in his twentieth year he was publicly examined and licensed by the Synod of the Evangelical Lutheran Church to preach the Gospel.

From this period he preached occasionally, and with great acceptance, under the direction and superintendence of his theological instructor. After a sufficient time of trial, he accepted a call from the Lutheran congregation in Carlisle and immediate vicinity. About this time, also, he was married to Elizabeth Syng, of Lancaster; but his wife, within about eighteen months from their marriage, fell a victim to consumption. She died without issue.

His attachment to his wife had been one of uncommon strength, and he was well nigh overcome by the bereavement. The effect of it was to lead him to take much more spiritual views of religion than he had ever taken before, and finally, as he believed, through the power of divine grace, to work in him an effectual conversion. He was the subject of the most severe inward trials and conflicts, and sometimes was on the very borders of despair. He read, and meditated, and prayed, and sought relief by conversation with Christian friends of different denominations; and still the burden continued as oppressive as ever. At length, however, the days of comfort and hope came; and in proportion to the depth of the darkness in which he had been involved, was the brightness of the light that now shone into his soul. His protracted, painful experience qualified him in an eminent degree to be a counselor and guide to other afflicted souls; and there is no doubt that, in this respect, he reaped a rich advantage from it during the whole subsequent part of his ministry. After this his preaching assumed an unwonted fervor and earnestness, and was listened to by crowds with intense interest, and in many instances with evident sanctifying and saving effect. Jesus Christ and Him crucified, was

always the burden of his message; and no one could listen to him without being convinced that he had a deep inward experience of every sentiment that he uttered.

In 1782 he was married again to Elizabeth, daughter of the Rev. John Nicholas Kurtz. There were ten children by this marriage, two sons and eight daughters. Mrs. Goering died on the 31st of May, 1831.

Shortly after his second marriage he received a call to the congregations in and about York, which he accepted. Here he continued to labor for twenty-six years, with the exception of one year and a half, during which he was absent from York upon a call from Hagerstown, Md.; but his congregations were unwilling to dispense with his services, or to have any other minister in his place. And no wonder, for he was really a faithful and powerful preacher. On the great themes of repentance, justification, redemption, he was often so bold and fervent that his words would seem to penetrate the hearts of his whole audience. In pastoral visitations, also, few men have been more indefatigable. He was mighty in power, too, especially among awakened sinners, and was an efficient comforter, as well as a skilful guide, to the sick and dying. In short, he was a workman that needed not to be ashamed.

In respect to his learning, he might be said to be a thorough book-worm. He was an indefatigable student all his life; late in retiring, early to rise, and never idle. He was intimately acquained with the Latin, Greek, Hebrew and its cognates, as I have good reason to know from having studied Hebrew with him for a year and a half. The Syriac and the Chaldee he read with all ease, and possessed the Bible and other books in all these languages. He was also well acquainted with the early Fathers of the Christian Church, and had formed an intelligent and accurate estimate of their respective merits.

He was "rough and ready" in controversy, and had some public disputes with the German Baptists, Mennonites, Tunkers, and others, in all of which he evinced both skill and courage. He published two treatises on the subject of "Baptism"—one in 1788, the other in 1790, and also "An Answer to a Methodist's

Remonstrance"; but I believe they are now rarely to be met with.

I ought to state that about the time of the election of Jefferson to the Presidency, he took a somewhat active part in politics, by means of which he made for himself many enemies, some of whom retained their hostility to him as long as he lived. Though he was certainly conscientious in the attitude which he assumed, he became satisfied before his death, as many of his friends were at the time, that Christian prudence would have dictated a somewhat different course.

In person he was rather slenderly built, and was a little more than five feet in height, with a pallid but expressive countenance, and a large Roman nose.

He died, after a protracted case of consumption, in 1807, at the age of fifty-three. In the approach of death he manifested all his wonted intellectual vigor, and a most cheerful and humble confidence in his Redeemer's merits. His family and his visitors received his dying benediction. His funeral services were conducted by the Rev. Geo. Geistweit, of the German Reformed church, and Rev. Emanuel Rondthaler, of the Moravian church.

If this brief sketch, from a man of seventy-eight years, should avail in any degree to the object which you have in view, it will give sincere pleasure to

Your companion in the kingdom and patience of Jesus Christ,

J. G. SCHMUCKER.

DESCRIBED BY HIS GRANDSON, REV. J. G. HARRIS.

Sprague's Annals of the American Pulpit contains also a communication from the Rev. J. G. Harris, grandson of Rev. Goering, which we here insert:

BURLINGTON, BOONE CO., KY., November 18, 1862.

Rev. and Dear Sir: Yours of the 29th ult. was somewhat delayed on account of the panic occasioned by the invasion of the State. Until recently we received no mail from Cincinnati for six weeks, so that we have been, in a measure, isolated from the world.

That my grandfather, the Rev. Jacob Goering, was distinguished for his industry, his humility, his devotion to his work, and his ability as a preacher, is, I believe, universally conceded by all his surviving cotemporaries who remember him. The dead of night seemed to be his favorite time for study. The day was usually spent in pastoral duties, or in attending to the wants of a large family; and then, when all had retired, he usually prosecuted his studies until the small hours of morning or the gray twilight admonished him of the approach of day. It was probably in this injurious practice of studying late at night that the foundation was laid for that lingering consumption which issued in his removal from the world while he was yet in the midst of his usefulness. Although the last remnant of his library was sold before I was old enough to have any idea of its value, I still hold a relic illustrative of his indomitable perseverance and thoroughness in study. It is an octavo manuscript volume, entitled "Jacob Goering's Einleitung zur Uebersetzung des alten Testaments; Erster Band, verfertigt A. D. 1788." The first volume contains the whole of Genesis and the greater part of Exodus. On the left hand of the page the Hebrew word is written, and then follow first the primitive and then the derivative meanings of these words, in German, Latin and Greek. As there were originally at least half a dozen such manuals, the inference is that a great part, if not the whole of the Old Testament was thus critically examined. The same volume contains also a copy of the Arabic alphabet, together with some remarks about "Literæ solares et lunares." He had certainly made great attainments in Philology.

His humility appeared in his declining tempting offers of worldly distinction, and in his utter abhorrence of the modern practice of puffing one's self into notice. As an illustration of this quality, I may mention that he declined a nomination to the office of Governor of Pennsylvania, which he was greatly urged to consent to,* alleging that he belonged to a Kingdom which

* A nomination at that time, by the party whose interests he warmly advocated, would have been equivalent to an election. Hence the force of the above remark of Mr. Harris.

was not of this world, and that he coveted no higher honor than that of being a faithful minister of the Gospel. This same feature of his character was also strikingly illustrated in his rarely speaking on the floor of Synod, except in cases of urgent importance; and also in the fact that on his death-bed he directed that nearly all his manuscripts should be given to the flames.

That he was eminently devoted to his work is rendered certain from the universal testimony of his surviving parishioners, and from the well-known results of his labors throughout the region in which he lived. Indeed, it was through his influence, and that of my great grandfather, the Rev. John Nicholas Kurtz, that the foundation of the present highly prosperous condition of the Lutheran Church in York was laid. Not less than four [now seven, 1887] very respectable congregations in town, besides several in the country, are the monument of the faithful labors of these venerable men and of their worthy successors. I may add that several extensive awakenings, which brought large numbers into the church, occurred during the ministry of my grandfather, at a period anterior to the era of modern revivals in our church.

As a preacher he was undoubtedly very acceptable and very effective. With an expressive countenance, a dark piercing eye, a clear and agreeable voice, and a soul full of impassioned fervor, he found an easy passage to the hearts of his hearers. A book containing the outlines of many of his discourses, which is in my possession, shows that his preparation for the pulpit was most carefully made. The sketches are pervaded throughout by the most rigid system. According to the usage of those times, there are general divisions, sub-divisions, sub-sub-divisions, and still further divisions, until even the letters of the Hebrew alphabet are put in requisition to mark still minuter divisions.

My grandfather lived at a period when political excitement ran high, but yet, like Paul, he felt it to be his duty to teach Christian obedience to civil government. Being a decided Federalist, and not sparing what he supposed to be the vices of the

opposite party, he sometimes subjected himself to newspaper attacks which were very severe, not to say positively ferocious. On one occasion, when riding to fulfill an appointment, an exasperated politician pursued him several miles, with the worst intentions, but he was providentially prevented from carrying them into effect. He never mentioned this affair, except to a few of his most intimate friends. Strange as it may seem, he was invited, in the course of time, to preach this very man's funeral sermon, and he afterwards received many tokens of favor from his surviving relatives, in the form of valuable presents.

I will only add that I have it from my mother that he gave instruction, at different periods, to twenty-two young men studying with a view to the ministry, and that he often furnished even their books gratuitously.

Regretting that it is not in my power to furnish more extended information in respect to the ministry and character of my venerated ancestor, I am, with sentiments of high regard,

Truly yours,

J. G. Harris.

NOTICED IN THE "HISTORY OF YORK COUNTY."

Among the "*Biographical Sketches*," appended to the "*History of York County*," published by W. C. Carter and A. J. Glossbrenner in 1834, there is a brief memoir of *Rev. Jacob Goering*, but it furnishes no information not already given in the above letters, except that "he taught an English school for a while in the neighborhood of his father's house before he removed to Lancaster," and also that "after a few years' residence in Cumberland county he removed to Dover township, in York county, and preached to the Lutheran congregations in that neighborhood, still continuing his stated services at Carlisle. While residing in

Dover township he was married to Elizabeth, daughter of Rev. Nicholas Kurtz, who was at that time pastor of the German Lutheran congregation in York."

This memorial notice of Rev. Goering states also that "he wrote much, though he published but little." Alluding to the destruction of his manuscripts, it adds: "The author of the Æneid commanded the last six books of his poem to be committed to the flames, but happily the order was not executed; and well, too, would it have been if the manuscripts of Mr. Goering had not shared the fate to which many men of genius in their last hours wish to see most of their works consigned. Viewing the world as passing away, and themselves about to take an eternal farewell of all the things of earth, they wish everything they have done to pass with them into oblivion."

EXTRACTS FROM UNCONSUMED MANUSCRIPTS.

Now, in the face of all these published jeremiads about the loss of manuscripts, it may interest the reader to see some specimens of what escaped the flames.

One of the documents presented to the Historical Society by Rev. Mr. Harris is a stout manuscript volume, entitled: "*Jacob Goering's Grund-Linien der Christlichen Religions-Lehren, A. D. 1790*" (Fundamental Elements of Christian Doctrine). The introduction treats of "*Religion in General;*" Part first, of the "*Nature, Attributes and Works of God.*" The succinctness and clearness of his discussion of these

themes prepares us to expect a rich treat in the further development of his great theme, when, lo! we are halted by a blank space in the volume; and then we come to an array of skeletons of sermons, partly original, partly translated from English and French authors, and partly copied from celebrated German divines. Among the latter we note Rambach and Fresenius, among the English, Isaac Watts; but he seemed more fond of the French, viz., Basnage, Bossuet, Daneau, Benedict Pictet, Jacquelot, Galatin, Huet, Mestrazat, etc. Whether he recorded these for his own amusement and improvement, or whether he preached them to his York county hearers, is a question that must remain unanswered. At all events, we are glad they escaped the flames.

REV. GOERING AS A HOMILETICIAN.

As a specimen of his original sketches we give a translation of one marked as delivered at Hagerstown and York in 1791. Text, *2 Cor.* v. *14*, *15*. "For the love of Christ constraineth us," etc. Theme: "The impression of the love of Christ upon the heart of the believer."

I. The Love of Christ.

(a) *The dignity of the subject.* Little understood—unfathomable—old and emptied in the eyes of the world—ever wonderful in the judgment of believers.

(b) *The ambiguity of the expression.*

(α) Often our love for Him.

(β) Here His love for us.

(c) *Remarks upon both these meanings.*

(α) Love: God wishes to win us not by force and punishment, but by love.

(β) The love of Christ.

(d) *Definition of this love.* His active inclination to secure the salvation of men, especially of His disciples. This love is

(α) General.

(β) Particular. Hence, says Paul, it constrains us.—

(א) Not the world.

(ב) But the apostles.

(ג) And other believers.

(γ) A heart matter.

(δ) A fact.

(ε) A rich fact. Here belong—

(1) His eternal kingdom of peace.

(2) His incarnation.

(3) His active obedience.

(4) His passive obedience.

(5) His life in heaven.

(6) His accomplished atonement.

(7) His rich merit.

(8) His cordial sympathy.

(9) His gracious government.

(10) His glorious gifts of grace.

(11) His fraternal fellowship.

(12) His final reward.

(e) *The attributes of this love.* It exhibits the express image of God and of the Redeemer, *i. e.*, of all His attributes and offices. All the perfections of God actively coöperate in love. It is—

(1) Divine.

(2) Independent.

(3) Eternal.

(4) Unchangeable.

(5) Omnipotent.

(6) Omniscient.

(7) Omnipresent.

(8) Perfectly holy.
(9) Just.
(10) Allwise.
(11) True.
(12) Living.
(13) Fraternal.
(14) Instructive.
(15) Wonderful.
(16) Conciliatory.
(17) Prayerful.
(18) Benedictory.
(19) Protective.
(20) Remunerative.

II. Its Impression upon the Heart of the Believer.

(a) *The reality of such an impression.* Here we have the antithesis
(*α*) Of the error of cold confessors.
(*β*) Of the error of fanatics.

(b) *Its characteristics*, as indicated by the verb συνεχειν, which is here used in its general sense.
(1) It oppresses us
(א) With penitence for sins committed.
(ב) With pain for our obliquities.
(ג) With grief for our wants and errors.
(2) It urges us
(א) To faith.
(ב) To self-denial.
(ג) To a godly life
(*α*) In devotion.
(*β*) In virtue.
(3) It holds us firmly
(א) In the care for our souls.
(ב) In abstemiousness.
(ג) In watchfulness and carefulness.
(4) It binds us together
(א) In the unity of the faith.
(ב) In the fellowship of love.

(5) It inspires us
  (א) With peace.
  (ב) With joy.
  (ג) With hope.
  (ד) With steadfastness.
(6) It comforts us
  (א) In the sorrows of life.
  (ב) In view of death—
    (*a*) Against its pains.
    (*β*) Against its sacrifices.
    (*γ*) Against its condition.
  (ג) In view of the judgment.

APPLICATION. Consists of

(1) *Test.*
(2) *Appeal*
  (a) To those who trifle with the love of Christ.
  (b) To those who do not enjoy its impulse.
  (c) To those who have lost it.
  (d) To those who seek and do not find it.
  (e) To those who possess and experience it.

I suppose we will all admit that if such was the usual style of his sermons at York and Hagerstown, his hearers surely could not complain that they did not receive good measure, pressed down and running over.

REV. GOERING AS A PULPIT ORATOR.

Dr. Stoever gathered from some of his old parishioners, still lingering at York thirty years ago, their recollections of his remarkable pulpit power. They described it as "irresistible. He would electrify whole assemblies, transferring to them his passion at his will. No one who ever heard him could fail to admit his uncommon power over the minds of his

hearers. He was animated and fervent, and produced the conviction that he was deeply in earnest. On funeral occasions he was particularly happy. There was in his manner a tenderness and pathos which made them long remembered. . . . . His preaching was of a most evangelical and practical character. The Scriptures he exalted. He was not disposed to reject divine truth because he could not comprehend it, or to elevate human reason above the Bible. The doctrines embraced in the fall of Adam, and the consequent depravity of the human race, the divinity of Christ, and the reconciliation effected by him between God and man, the influence of the Holy Spirit, our own insufficiency and constant need of the promised aid, were the themes upon which he most frequently discoursed. It was his practice to present from the pulpit systematic doctrinal instruction, always accompanied with a pointed application and an earnest appeal. . . . . Those who sat under his ministry considered it a great privilege. They appreciated his services, and felt that it was a distinguished honor to enjoy the benefits of his teachings. It is seldom that an individual awakens so enthusiastic a regard or secures so strong a hold upon the affections of an entire community. Occasionally we meet with some of his old parishioners, who were introduced by him into the church, and we are struck with their devotion to his memory, their profound veneration for his character, and their grateful appreciation of his services."

REV. GOERING'S SOCIAL QUALITIES.

"He possessed the faculty of attaching to him every one who came within the circle of his influence. There was a charm in his instruction which none could resist. His kindness of heart and geniality of temper were very striking. He knew as well how to interest the young and to become their delightful companion. Little children would gather around him and clamber upon his knees, whilst he cordially received their warm caresses, kindly reciprocated their simple greetings, and fervently invoked upon them Heaven's benedictions. He was habitually cheerful and uniform in his disposition. His conversation was interesting and often quite facetious, characterized by dry humor and sometimes abounding with sparkling wit. Yet his manners were dignified. He never let himself down by invading the character of others, nor was he unmindful of the position he occupied as a minister of the Most High. He was distinguished for his social qualities and domestic virtues, as a warm-hearted and charitable Christian, beautifully illustrating in his life the sincerity of his faith and the power of the gospel. His claim to discipleship none questioned. His qualifications for the joys of the eternal world all admitted. His successor in the pastoral office (Rev. Dr. J. G. Schmucker) remarked on a certain occasion that: 'Goering would stand among the stars of the first magnitude in the kingdom of heaven.'"

Rev. Dr. B. Kurtz, in an editorial in the *Lutheran Observer*, December 12, 1845, describing the prosper-

ous condition of Lutheranism at Hagerstown, Md., thus alludes to Rev. Goering:

> This favorable state of things in that region may be regarded as the result, under God, of a variety of auspicious events. But the principal is doubtless to be found in the long list of efficient ministers who have labored there. Beginning at the remotest period to which our memory extends, we find there a Goering, one of the most eloquent, learned and overpowering preachers (though remarkable for the ungainly appearance of his outer man) that God ever blessed the Lutheran Church with in this country.

Mutatis mutandis—Rev. Goering might have said the same of Dr. Kurtz, parenthesis and all.

At the other end of the partially filled volume, from which some extracts have already been given, there are some poetic fragments, original and selected, that open to our view a side of Rev. Goering's character hitherto unnoticed.

REV. GOERING'S REMARKABLE COMMON-PLACE BOOK.

This is a wonderful *mixtum-compositum*, a regular hotch-potch of literary fragments, theological, historical, exegetical, mathematical, geographical, poetical, casuistic, cabalistic, astronomical, archæological, philological, etc.

It is a queer-looking book, sixteen inches long by six and half wide; and, with its singular contents, is a veritable *curiosum*. It may be worth while to give some specimens of this olla-podrida.

It begins with "*a list of books valuable for critical investigations.*" Among these are works by Pfaff,

Baumgarten, Vitringa, Buddæus, Sebastian Schmid, Le Clerc, Bp. Cumberland, Sir Isaac Newton, Whiston, Bochart, Bengel, etc. Alongside of Warburton's "Inquiry into the Nature of the Human Soul" is "Religious Courtship, being Historical Discourses on the Necessity of Marrying Religious Husbands and Wives only."

Then follow excerpts from Baumgarten, concerning Moses, Sanchoniathon, Manetho, Herodotus, Zoroaster, Aristotle, Spinoza, etc.

Next we have a series of sharp criticisms on books that he read from time to time. Among these were some of the rationalistic productions that were deluging Germany in his day, and he seemed to take pleasure in exposing their fallacies—doubtless for his own private satisfaction, for we have no reason to believe these lucubrations ever saw the light.

Much of the book is taken up with original comments on passages of Scripture, *e. g. Titus* iii. *5:* "The washing of regeneration and renewing of the Holy Ghost." "Is baptism meant here? May it not be a metaphor?—regeneration and renewing compared to a bath, in which man is cleansed from the pollution of sin?"

Lot's wife. It has always been questioned among the learned what is to be understood by the transformation of Lot's wife. Josephus and others believed that she was changed into a pillar of rock salt. But the most plausible interpretation is that she perished in returning to the city, and thus became a perpetual example of the punishment of unbelief, which seems to be confirmed by the words of the Saviour—"Remember Lot's wife!"

Egypt was called by its old inhabitants Chemia, and is called now Chemi by the Copts. In the Scriptures it is called Mizraim, and by other Oriental nations it is still called Mesr. But the name Egyptus seems to be derived from the black color of the soil, which among the Greeks is named Ægyptios (from Gyps and Ægyps, a vulture or bird with a dark color). This is confirmed by Plutarch, who says that this country is called Chemia because its soil is very black, like the pupil of the eye. Egypt lies between the 21st and 33d degrees of north latitude, and is about 600 miles long from north to south, and about 300 miles broad on the Mediterranean coast.

Four Marriage Rules.

1. *Not rich.* For a preacher who marries a rich young lady, entails upon himself a thousand torments, among which not the least is the domestic cross that he must bear in consequence of his supposed poverty, for the good wife considers him as an idler whom she must keep at her expense.

2. *Not poor.* Lest there be nothing but beggary and the squalling of children, and the wife always complaining: "One must worry herself to death for nothing." She means by that, that somebody else could provide better for her.

3. *Not beautiful.* Lest she treat her husband as the victim of her beauty, and make him feel this upon every opportunity.

4. *Not without beauty.* For, if she be destitute of both virtue and beauty, the loss is irretrievable.

But to all this it may be replied that one should choose a virtuous one among the beautiful. But they all look like angels till you have them in your house, and then they cut up Jack. So the best thing one can do is to marry according to the rules of sagacity. If one should find himself deceived, it will be no more than he should have expected.

Immediately following this is a description of *repentance*, quoted from Hecker, as follows:

Repentance is that divine work of grace in man, in which God by means of His word so changes the mind, will, and dis-

position of the sinner, that he not only experiences a hearty penitence and sorrow and contrition for his sins, but is also led to living faith in Christ, is delivered from sin and the power of Satan, transferred into the divine kingdom of grace, and made a partaker of the blessings of salvation and eternal life secured through Christ.

Introductory to some annotations on the second epistle of Peter, Oct., 1775 (p. 23), we find the following prayer:

O Lord of hosts, help me rightly to understand Thy word, most of all that which conduces to a godly life; and grant me the ability to apply my knowledge of the truth more and more to genuine practical piety, and become constantly better acquainted with Thee for Thy love's sake. Amen.

---

1 John ii. *19*: "They went out from us, but they were not of us." The apostle is not speaking here of the perseverance of the saints, but he means to say, if they had ever rightly come to Christ, they would have remained more steadfast, and would not have allowed themselves to be so easily led astray by their own evil hearts, and this for several reasons—

1. Hebrews vi. it is expressly taught that those who have come to the knowledge of the truth can fall away.

2. We are here warned against the antichrists, who are to come in the last times, and by their coming show who have been the hypocrites and who were the true Christians, or the wheat. And this not through any fault of God, but through their own fault; for God only causes their bad hearts to be revealed to men, or to His children.

3. They were called as well as the others, but they belong to those who deny the Lord that bought them. 1 Pet. ii. 2.

4. They had not reached the perfection to which the others had attained, and had therefore not secured the unction of infallibility. The Christian either has or has not received the unction. [*Der Christ ist entweder im Stande vor oder nach der Salbung.*] Even before he receives the unction he is on the

way to salvation, but easily backslides. After receiving the unction this can no longer happen so easily, for he has the unction and can no longer err.

On the 10th of October, 1775, I received a letter from Mr. P. Muhlenberg, in regard to a contemplated correspondence, in which the following question was proposed: "What are the principal and fundamental articles which a minister must teach and the people must believe, in order rightly to know and worship God?"

This I propose to answer as follows:

The foundation of these articles lies in the doctrines:

1. Of human depravity and its consequent misery.
2. Of the Redeemer, through whom we are to be delivered from this misery.
3. Together with the instruction how to avail ourselves of this Redeemer.

"Chamus membra sui ridet nudata parentis;
In cruce nudatum ridet Apella Deum.

Cham sehet in der Hütten Zimmer
Den Vater naekt, und treibet Spott.
Der Jude, welcher noch viel schlimmer,
Verlacht am Creutz den nackten Gott."

Some writers regard this [Noah's treatment?] as a type of Christ; but that is a question!

On New Year's Day, 1776 [he was then a licentiate at Lancaster], I preached in the Poor-house on the Gospel for the day, and took as my theme: *The Time of Man.* This I treated as follows:

What is Time? The alternating duration of a finite being. This is divided into past, present and future. To this all finite beings or creatures are subject. These are animate or inanimate. The living are those that are capable of a real motion, as all animals, or that possess a consciousness or inward activ-

ity, as men. The inanimate are also of two kinds, such as are made of a coarse and heavy or of a light material. These creatures, thus classified, are again distinguished as visible and invisible. The invisible are those that cannot be discerned by human eyes. They are either spirits or such simple existences that are not composed of any material, and are without form, weight and dimensions; or, are composed of such subtle material that they cannot be discerned by the naked eye, as *e. g.* the wind and the odors of flowers. The former cannot be apprehended by the human senses, for they are something totally different from matter; but we can feel the wind and smell the odor of flowers, because these are corporeal, etc., etc.—[Later in life he would hardly have preached thus "at the poor-house."]

The Talmudists divide the laws into mandatory and prohibitive. The prohibitive are 365, the mandatory are 248—the former the same as the days of the year, the latter as the members of the human body. What dreams!

Social Life.

On this subject Rev. H. Müller wrote to me on the 21st of December, 1775. He assigned two causes as lying at the foundation of social life, and discussed them very suggestively. The first, the diversity of natural endowments; the second, the inherent yearning after perfection. To these, in my opinion, a third may properly be added, namely, the universal inclination of like to like that God, so to speak, enstamped upon the soul in its creation. Experience proves this assertion. Take a man whose conduct shows him to be of a cruel disposition, but who has learned to control his feelings; will he in cold blood murder an innocent person? What prevents him from doing it? Not alone the punishment that is inflicted by God upon the wicked, but also the principle of self-love—I like to live, and so does he. Thus the sympathy of souls suppresses bloodthirstiness and moves to pity. What maintains harmony among barbarians, that recognize no divine law, and whose rage no human law can control or state authority suppress? If it be objected that the natural knowledge of God is so deeply impressed upon these

barbarians that they are thereby restrained from frequent deeds of blood, this is not a sufficient refutation of our statement. What sort of fundamental knowledge is there among the Hottentots in Caffraria? The Englishman Locke gives many reasons to show that they have no knowledge at all of a Supreme Being. If nature did not prove itself effective among them, so that namely a general inclination of like to like existed among them, would not the whole people be self-destroyed? Yes, even among those who call themselves Christians, it would be far worse, despite all divine and human laws, if this general tendency did not exist. The transgression of the divine laws entails eternal punishment. This is rarely thought of by men in their carnal security, and has, therefore, a very small influence upon their moral conduct. Human laws do not bind such men when they are out of sight of the officers of the law, or of those who can bear witness against them. In a word, the Creator imposes no law above the powers that He has given to His creatures. He commands love not alone towards Himself, but also towards our neighbor. He therefore implanted a universal, tender and complete inclination towards Himself and towards his neighbor in the soul of man. I grant that man has fallen from his perfection, but what city is so destroyed that no traces of it remain? Where love does not exist, indifference rules. Indifference is followed by contempt; upon this, hatred and abhorrence. How should sociability exist among men without love? O thou divine love! I will, with the tender Gellert, choose Thee rather than fortune. How would not the mighty treat their dependents! Would they not burden them beyond their powers, and abuse their misery, if it were not for the law that says, They are your like, do not abuse them? Experience teaches that parents, children and blood-relations love one another, and we may measurably infer that we are all blood-relations from the very beginning of our race. The apostle says, "God has made of one blood all nations of men for to dwell on all the face of the earth." Ought not those who come of the same blood to feel drawn towards one another? Yes, how can a reason be assigned for the foolish love of two persons for each other, if this general inclination be denied? * * *

In a dull stream, which moving slow,
You hardly see the current flow;
If a small breeze obstruct the course,
It whirls about for want of force;
And in its narrow circle gathers
Nothing but chaff and straw and feathers.
The current of a female mind
Stops thus and turns with every wind;
Thus whirling round, together draws
Fools, fops and rakes, for chaff and straws.

The Copernican system, too, has its difficulties:

1. How can the polar star always remain for us in the same situation? 2. That some of the heavenly bodies always remain the same for us and undergo no change.

Puhl [Pool?] remarks that the temptation of Christ was aimed at His three-fold office:

1. *As prophet*, as the Word, He should show His creative power by changing stones into bread, if every thing was made by Him.

2. *As priest*, he sat Him upon the pinnacle of the temple in order to ridicule Him; if He were lord of the other temple He should prove it by a leap.

3. *As king*, when he offered to give Him the kingdom of the world which He already *ex facto* had received from His Father.

In my opinion the negative reply of the Lord Jesus can be regarded as a reason why the devil so recklessly helped to crucify Him.

Much in the New Testament that seems dark to us was perfectly clear to the early Christians.

Ubi habitat Deus pro creatione mundi? In se. Quo nunc habitet? In se; quia non est in eum mutatio essentiæ, attributæ, decreti et loci.

But nowadays no female heart
Is captivated by desert.
The wealthy fool in gaudy dress
Alone can hope to find success.
Love-vows are now all cant and jargon,
And wedlock's grown a Smithfield bargain.

Learn how to value merit, tho' in rags,
And scorn the proud, ill-mannered man in office.

A wealthy gaudy fool can pass
At best but for a golden ass.

"Werd' ohne Kummer zur Machine;
Man mag, gleich stumm und hirnlos sein,
Man seh' nur schoen—so nimmt man ein.
Wie mancher siegt durch eine Miene!
Der bloeder ist als Holtz und Stein." *Gellert.*

The entries cease abruptly on page 134, with the following statement:

Den 21 May, 1782, bin ich mit Jungfer Elizabeth Kurtzin getraut worden. Gott segne uns. Amen!

REV. GOERING AS A CONTROVERSIALIST.

During his residence in York he became involved in a controversy with the Anabaptists. Whilst he was a student under Dr. Helmuth, in Lancaster, these people were exerting a wide influence through their press at Ephrata and by their zealous proselyting spirit. It was probably at that time that he wrote the dialogue, not meant for publication, that became the occasion of his book entitled: DER BESIEGTE WIEDERTAEUFFER.

This work is now rarely to be met with. From a copy in the library of the Lutheran Historical Society I make a few extracts:

THE VANQUISHED ANABAPTIST.

In the preface he asserts that his book did not owe its origin to the spirit of sectarian bigotry, but that he was driven to its publication by the malignity of his opponents.

It was in my youth that I wrote, as a mere literary exercise, the dialogue that they have published. Six years ago I loaned it to a friend for his own private use. I forgot to forbid his showing it to others, and it fell accidentally into the hands of the Anabaptists. They at once took offence and overwhelmed me with a deluge of so-called refutations. I replied, and there the matter would have ended, if the sprit of contention and ignorant pride had not impelled them to rush into print. They say, indeed, on their title-page, that they had been challenged by my dialogue, but I know nothing of that. Our controversy might have remained a private affair, and no one would have been the worse of it, for Solomon says: Iron sharpeneth iron; so a man sharpens the countenance of his friend.

I have good reason to complain of their treatment of me, characterized as it is by an utter want of Christian courtesy. They have raised a public hue and cry over our private dispute, and have ungenerously published my essay without consulting me or asking for my permission. Yet, had they only refrained from mutilating it, I might have been more easily pacified; but some of my scriptural quotations they have suppressed, and for some of my words they have substituted others to make my statements meaningless or ridiculous.

The Mennonites have taken no part in our controversy. They are for the most part peaceable and liberal-minded people, who give their neighbors no trouble. There are many honest and well-meaning people among them upon whom I can heartily in-

voke the Lord's blessing. My opponents claim to be Anabaptists. I have a copy of their little book and also some manuscripts, out of which I have gathered all that is of any importance, and have put it into the mouth of my Anabaptist. Their objections are usually so shallow that I was almost ashamed to rehearse them; but I had to work with such materials as they placed within my reach. Though they are of no account to us, they seem important to them, and so had to be noticed.

The work consists of a series of conversations between an Anabaptist and a Churchman. In the first the Anabaptist brings forward various objections to infant baptism to which the Churchman replies, often with much wit and pungency. The objections are: (1) Instruction must always precede baptism; (2) No command for infant baptism or example of it is found in the New Testament; (3) A child cannot understand anything; (4) Children are exceptionally innocent, and it is best that we should leave them in the hands of God; they do not need baptism; (5) Baptism is a covenant, and is it not an ungodly thing to obligate any one without his knowledge or consent? (6) We read of those who were baptized in the days of John and the apostles that they heard the word of God, submitted to it, believed on Christ, confessed their sins, etc. These things we regard as the conditions of baptism, but they cannot take place in infant baptism, and hence this is improper; (7) You cannot be sure of your baptism. You cannot remember it, and must take the word of other people; hence it is surer and better not to be baptized in infancy; (8) Infant baptism is a human ordinance; it is not derived from

Jesus or from the apostles; (9) St. Paul declared the whole counsel of God. There is no trace of infant baptism in his writings; therefore it is not consistent with the counsel of God.

The second conversation presents the arguments for infant baptism: (1) The command of the Saviour, "Go ye into all the world, and make disciples of all nations." The nations include children; (2) By baptism forgiveness and the gift of the Spirit are imparted; children need these; (3) The words of Christ, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God;" (4) Peter's words: "The promise is to you and to your children," etc.

The third discusses the mode of baptism, and the fourth a variety of questions naturally arising in connection with the subject.

REV. GOERING'S DOCTRINAL POSITION.

The above-mentioned controversy with the Anabaptists reveals him as firmly holding the confessional view of the sacrament of baptism. He had little patience with any one who called this in question, and treated his opponents sometimes pretty roughly and superciliously.

At least in one respect, however, he did not teach on this subject in accordance with the views now inculcated among our brethren of the General Council. He describes the Anabaptist as saying: "Brother Theophilus states in a manuscript, you despise Antoni-

nus of Padua [who is said to have preached to fishes], and the Baptists despise you, because you preach the gospel to infants who cannot even hear it. You rehearse the Apostle's Creed to them and ask them if they believe it," etc. To this Rev. Goering replies: "Your brother Theophilus speaks without reflection and says what is not true. *In no American church is an infant asked whether it believes the Apostle's Creed*," etc. Cf. Minutes of General Council, 1884, p. 78: "In the matter of addressing the questions to the child as the subject of baptism, instead of the sponsors, a very thorough doctrinal discussion ensued, after which the motion to adopt the form as printed prevailed, and *the questions are to be addressed directly to the subject*," etc.

His views in regard to the Lord's Supper may be gathered from an anonymous pamphlet "*printed for the author*," in 1792. A tattered fragment of this now lies before me. It was found among the relics of Rev. Goering, in the possession of Rev. Mr. Harris, and bears intrinsic evidence in its typographical make-up, and in its style and spirit, of coming from the hand of the writer of "Der Besiegte Wiedertaeuffer." It is entitled: "*Testimony of one who has been born again against an Anabaptist slanderous tirade that was lately published in Ephrata, entitled: The penitent father-confessor and pastor Aaron.*"

This soi-desant Aaron described himself as having been an unconverted Lutheran preacher, who had practised infant baptism without believing in it; had absolved impenitent sinners, and admitted them to the

communion, etc. And now, after becoming an Anabaptist, he writes the scurrilous pamphlet, to which the "Testimony," etc., is a reply.

The loud professions of superior sanctity made by these Anabaptists were particularly obnoxious to Mr. Goering, and he turns the batteries of sarcasm and ridicule with great effect upon the *Verkappte Priester Aaron*, whose arrant hypocrisy he unveils and scathingly denounces.

REV. GOERING'S VIEWS OF THE LORD'S SUPPER.

This "penitent father-confessor and pastor," Aaron, charges that, among Protestant sects,

1. The preachers forgive impenitent persons their sins.
2. The preachers distribute the body and blood of Christ.
3. That they have their God upon the altar in bread and wine.
4. They adore their God in bread and wine, as the Israelites did their calf.

To this Rev. Goering replies:

It is the Lutherans that are here meant. They are misrepresented, as plainly appears when we hear their own statements, which are as follows: We believe that Jesus Christ is really [*wesentlich*] present in the Holy Supper, as God and man; that He is really present, not to the bread and wine, but to the communicants. The bread and the wine in the Holy Supper are only consecrated bread and a consecrated cup, with which Jesus Christ stands in no real connection: they are merely bread and wine, and nothing more, and their consecration consists in their dedication to a religious use. We teach a connection between the bread and wine and the body and blood of Jesus, and therefore in this doctrine we use the phrase, the body and blood of Christ is received in, with, and under the bread and wine. We understand, however, by this connection no natural or real

[*wesentlich*], but only a moral connection, which consists in the fulfillment of the promise that Christ gave to the communicants. He took the consecrated bread and gave it to His disciples to be eaten, and at the very time when he visibly gave them the bread to be eaten, he invisibly gave them His body by a real [*wesentlich*] but yet spiritual approximation to their persons, and a union [*Vereinigung*] with them. For it was not concerning the bread, but concerning His body that He said, This is my body. The charge of consubstantiation can not at all be truthfully brought against us. As we do not teach a real connection between Christ and the bread and wine, it follows clearly from our doctrine, that no preacher can give or impart the body and the blood of Christ. The preacher gives only what is visible, viz., bread and wine, and can give nothing else; but Christ, and not the preacher, gives that which is invisible, viz., Himself. And this doctrine is not a secret among us; we are taught it already when we study the catechism, which thus states it: "The Lord Jesus [and consequently not the minister] gives to me in the Holy Supper His body and His blood." As we limit the rea presence of Christ to the communicants, and deny all presence of Christ with the bread and wine, or any real connection or combination between Himself and these visible objects, it is hence clear that we could not possibly think of adoring our God in the bread and wine, or even, as these libellers say, adoring Him thus as the Israelites their calf.

EXTRACTS FROM ANOTHER UNPUBLISHED MANUSCRIPT.

Among the manuscripts presented by Rev. Mr. J. Goering Harris to the Historical Society is one which contains what appears to be a copy of the controversial pamphlet to which Rev. Goering refers in the preface to the "Besiegte Wiedertaeuffer." On the alternate pages we find Rev. Goering's replies to the points made by this writer, who calls himself "Theophilus," and undertakes to rebut the arguments that had been

used by Mr. Goering in that "youthful dialogue" which these Anabaptists had surreptitiously printed. These replies are often very striking and characteristic.

A few extracts from this unpublished manuscript may interest the reader. "Theophilus" says:

From No. 49 to 56 many statements are made, which are partly of no consequence and partly have been already replied to. . . . One of the accusations made, however, must not remain unnoticed. No. 51, line 15, the opponent asserts that I wanted to proclaim to the world that they (the Lutherans) hindered men from being converted. To this I reply that we do not say that any one wants to hinder any one from being converted. But that infant baptism, and what is associated with it, has, alas! hindered many thousands from being converted, and still thus hinders, that is another matter, and has been proved by many witnesses for the truth.

[It may be well to remind the reader here that in the huge folio volume published by these Anabaptists, at Ephrata, all the early martyrs, and most of those who in every age suffered for the gospel, are claimed by them as "Taufgesinnten" (Baptists), and as in their sense "witnesses for the truth."]

To this Rev. Goering replies:

That infant baptism, and what is associated with it, has ever hindered any one's conversion, is untrue. Wherever there has been a genuine "witness for the truth," that has come from those who were baptizers of children. All that you or your sect has written is hardly worth reading. Who were Luther, and Arndt, and Spener, and the whole cloud of witnesses of that kind? By whom were the most of the hymns in your hymn-book written? Where did any one of you thus write and speak about conversion? And yet infant baptism is to hinder conversion! O

how brazen must be the forehead of a Theophilus who can publish to the world such truthless trash!"

But Mr. Theophilus proceeds to represent his opponent as saying:

No; I will state the case better still. Many a one begins with us in the spirit, and ends with you in the flesh. You put your notions of baptism into his head, and then he is made to believe that the Father has drawn him. When he ought to be striving for sanctification, he lets himself be dipped into the water. The poor fellow is to seek Christ in the river, whom one is never to seek in more convenient places, in the wilderness or in his chamber.

And to this Theophilus replies:

This grievous charge sounds, indeed, disgraceful enough; but why don't you give us the name of some one, either in Germany or here in America, who began with you in the Spirit and wanted to end among us in the flesh? You are ready enough to make such assertions. Why, if you are concerned for the reformation of others, don't you name some one? Then we could see how the matter really stands. But as long as you do not name any one, you must not be surprised if we do not lay your accusation much to heart. I am not one of that kind. I was not baptized until I was sixteen years old. And then I was not in America, but in Friesland. But I will now, in all kindness, describe to you the case of a brother whom I very well knew in Europe. His name was Pardel Juergen Petersen.

Here follows a long account of a man baptized in his infancy and growing up in vicious ignorance, who, when brought to repentance by the heavenly call [*der Zug des Vaters*] applied in vain for counsel to a Lutheran pastor who "had no time" for such instruction; how this man learned to read, and then from the Scriptures found out "how the early Christians baptized;" how

he journeyed to Creyfelt, where in winter "the ice was very thick upon the water and had to be broken with the axe; but when he was baptized he joyfully went home and led a godly life until his end, which occurred when he was nearly ninety years old." * * * Then Theophilus challenges Rev. Goering to give him an instance of any one who had begun among the Lutherans in the spirit and wishes to be made perfect in the flesh among *them*.

To this story which Mr. Theophilus tells, says Rev. Goering on the opposite page, the following may serve as a reply. One swallow does not make a summer. Among all kinds of people there are bad ones, and there are such among Lutheran preachers. Whether the preacher with whom the soldier had to do was such an one, I will not say. I know not who the man was and how extensive his business may have been. I will therefore not judge till the Lord comes.

I am to name somebody? I will at once tell you that I know so many of this kind that if I were to name some one, another would probably be vexed that I had passed him by. Besides, I do not see that this would be of advantage to anybody. Such people only avail themselves of such opportunities to revile the truth. At any rate, you cannot show the sun to a person who is blind. I fear you don't understand what is the meaning of flesh and spirit. It seems as if you believed that everything was gold in your sect. If you believe that, that is of itself a proof that the light of the Lord is a stranger to you. If you do not believe it, then why are you not honest enough to confess the evil? Why do you blame others when they too can see?

But still, that you may not think me in want of examples, I will mention a few.

L. N. once rode with some neighbors from York to their home. On the way he said: "If our Lord God doesn't take me to heaven, I'll take Him to task [*ein Process mit ihm anfangen.*"] "How will you do that?" said one of the neighbors. L. N. re-

plied: "I will say to Him, 'I could have been a great man; I could have ridden in a coach. Why did you not leave me among the worldly? You must take me to heaven.'" * * *

Many such incidents I could relate. But of what use would this be? My opinion is simply this: Among all religious parties there are worldly minded people; among all religious parties there are only too few regenerate persons. Instead now of telling stories, or accusing one another, we ought to labor hand in hand with one another to improve the community. The old Adam is of no account, adorn him as we may. God wants something more than a nice, devout, respectable Lutheran or Anabaptist. In Christ Jesus nothing avails but a new creature. If you were not still altogether too destitute of the divine light, you would not make such silly demands of me. I have, thank God, seen and recognized the true life in Christ Jesus. The spiritual judgeth all things, and from one who has ever been anointed with the spirit of Jesus, the abomination of desolation —whether among Lutherans or Anabaptists—can surely not conceal itself.

THE LITURGY USED BY REV. GOERING.

Another manuscript volume, evidently written during his student years with Dr. Helmuth, at Lancaster, contains among other things a copy of the Liturgy at that time in use in our churches in this country. As it may be a matter of interest to some of our readers, we quote it, omitting only the long prayers:

Chapter I.

How the public worship in all our churches is to be conducted.

§ 1.

When the minister enters the church the service will begin by the singing of the hymn: "Nun bitten wir den Heiligen Geist," or at least some verses of it; or a verse of the hymn: "Komm Heiliger Geist, Herre Gott," shall be sung.

After the hymn, or verse, the minister goes before the altar, turns his face towards the congregation, and thus addresses them:

Beloved in the Lord; thus saith the high and holy One who inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God. If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Confess therefore your sins with me, and say: I poor sinner and sinneress [Sünderin, sinneress, was used by Wycliffe] confess to my heavenly Father that I, alas, have grievously and in various ways transgressed against Thee, not only by outward and gross sin, but by inward blindness of heart, unbelief, doubt, despondency, impatience, pride, selfishness, carnal lusts, avarice, envy, hatred and malice, and by other sinful passions which are naked and open in thy sight, O Lord, but which I am unable perfectly to understand! But I repent of and deplore them, and heartily implore divine grace through thy dear Son, Jesus Christ, fully resolved to better my sinful life through the power of the Holy Spirit.

Lord God, Father in heaven, have mercy upon us!

Lord God, Son, Saviour of the world, have mercy upon us!

Lord God, Holy Ghost, have mercy upon us; and grant us Thy peace! Amen.

§ 2.

After the confession the hymn: "Allein Gott in der Höh sei Ehr," shall be sung.

§ 3.

During the singing of the last verse the minister goes before the altar, turns his face towards the congregation, and says:

The Lord be with you!

The congregation replies:

And with thy spirit!

§ 4.

Hereupon the minister says: Let us pray. And he prays the collect for the day, as given in the Marburg hymn-book. After the collect he reads the epistle for the day, prefacing it with the words: Let us now devoutly read the epistle lesson for the day.

§ 5.

Then follows part or the whole of a hymn from the Marburg hymn-book, familiar to the people, selected by the pastor.

§ 6.

After the principal hymn has been sung, the gospel is read, prefaced as above. Then the minister repeats: "Wir glauben all an einen Gott," etc.

N. B.—If children are to be baptized, the reading of the Gospel and creed is dispensed with.

§ 7.

Before the sermon there is sung, "Liebster Jesu, wir sind hier," etc., or, "Herr Jesu Christ, dich zu uns wend," etc., either the entire hymn or only in part.

§ 8.

The sermon should ordinarily not be more than three-quarters of an hour, or at most an hour long. The Lord's Prayer should be preceded by a prayer or exordium, according to the discretion of the minister.

After the Lord's Prayer the gospel as usual is read, which the people stand to hear. When the sermon is ended there shall nothing further be done but the reading of the appointed and here following prayer, or instead of it the litany. And this shall never except in extreme cases be omitted.

[Here follows the regular principal prayer, in red ink, *about two manuscript pages of which are bracketed as if marked for omission.* The reader will please bear in mind that this Liturgy was here recorded in 1774! After 1776 the bracketed portion had probably become distasteful!! We here insert it.]

O God, we commend to thy gracious protection all Christian kings and princes, but especially let thy mercy be great towards thine anointed, our King George the Third, the Crown Prince of Wales, the widowed Princess of Wales, the entire royal family and all their relations. Preserve them ever more in good health and a long life as an enduring blessing and a Christian example for thy people. Let them multiply into thousands of thousands and their seed possess the gates of their enemies. Especially in these times of confusion, do thou, O Lord, grant and bestow upon our king: (1) A wise heart; (2) kingly thoughts; (3) wholesome counsels; (4) righteous deeds; (5) brave courage; (6) a strong arm; (7) prudent and faithful advisers in times of war and of peace; (8) a victorious royal crown; (9) faithful servants, and (10) obedient subjects. So that we may long lead a quiet and peaceful life under his protection in all godliness and honesty. Direct Thou, O most loving Lord and God, our Governor, and the entire government, with Thy spirit of wisdom and of understanding, and crown them with all Thy divine blessing. Teach them all with one accord so to labor that righteousness and justice may prevail, and all iniquity be abolished. Stand by them with Thy divine help, that the sins and sorrows of the country may be diminished and Thy blessing among us be magnified. O Thou God of hosts, go forth everywhere with the king's armies and troops; grant them success and victory, that an honest and universal peace may be maintained. Bless us and all royal countries, Christian family training, agriculture, and all honest trades and occupations at sea and on the land.

The prayer proceeds: "Graciously remember our spiritual fathers, friends and benefactors in England and Germany." But the words [[England and]] are doubly bracketted!! The prayer is long, but earnest and richly evangelical.

After this principal prayer follow any intercessory petitions for sick persons that may have been asked for. Thereupon the Lord's Prayer. Then the necessary appointments and publica-

tion of bans. When this is done, the minister concludes with the wish: The peace of God which passeth all understanding, keep your hearts and minds through Christ Jesus to eternal life. Amen.

§ 9.

After the sermon one or more verses will be sung. But in churches in which the collection is not taken up until after the sermon, the singing is continued until the collecting is finished. At the conclusion of the singing the minister goes again before the altar, turns his face toward the congregation and says: The Lord be with you! and the congregation replies, And with thy spirit. Let us pray: Uphold us, O Lord our God, according unto Thy word, that we may live; and let us not be ashamed of our hope. Hold us up, and we shall be safe; and we will have respect unto Thy statutes continually, through Jesus Christ, Thy dear Son, our Lord. Amen.

Receive the blessing:

The Lord bless thee and keep thee! The Lord make his face to shine upon thee, and be gracious unto thee! The Lord lift up His countenance upon thee, and give thee peace! Amen.

In the name of the Father, Son, and Holy Ghost.

In conclusion shall be sung, "Unser Ausgang," etc.

REV. GOERING WAS NOT A NARROW-MINDED GERMAN.

The manuscript volume from which we have quoted the foregoing Liturgy is mainly taken up with sketches of sermons, some of them very brief, others pretty fully wrought out. It was the custom of those days for the older pastors, who were training young men for the ministry, to send them out to preach in their *Filial-Kirchen*, and we find these sermons endorsed as preached during his student life under Dr. Helmuth, at Manheim, Pikeland, Warwick, White Oaks, and the almshouse. Among them we notice one that was preached

"On the Fast Day appointed by Congress, July 20th, 1775." The text chosen was *Jer.* xviii. 7: "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up and to pull down and to destroy it." The theme deduced from it was, "The surest way to escape impending misfortune."

A few of these discourses were written in English, illustrating sometimes, ludicrously enough, the earnest struggles of the writer to tear himself away from his vernacular idioms, and express himself in appropriate English phrase. We need not wonder that some of our old German pastors so stubbornly opposed the introduction of English services in their churches. Their lame attempts to meet the demands of their young people were often so mirth-provoking through their singular blunders, that they gave up in despair, and then practically sent their young people adrift, to find their way into other denominations or be lost in the worldly multitude.

Mr. Goering was not a man of this stripe. The volume from which we have been quoting furnishes us the proof that at that early day he was diligently cultivating the use of the English language, and was successful afterwards in holding the most of his young people to the churches he served; though it was not until under the administration of his successor at York, the Rev. Dr. J. G. Schmucker, that the English language was used there in the public services of the sanctuary.

We quote, as a specimen of his style whilst a student at Lancaster, the following prayer :

O thou Glorious redeemer how lovely art thou! How full of Mercy and Grace! thy love reacheth beyond the Heavens, and hath no bounds, which we ever experience on ourselves, that we are not yet cast away into utter darkness, where there is Wailing and Gnashing of Teeth, But are authorized through thy word to Come to thee—and beg mercy in mercy. 'Tis not what we deserved, who gathered thy wrath upon ourselves—but thy infinite Mercy is the Cause thereof. We therefore take courage to-Day again to come nigh to the throne of grace and beg of thee, o Omnipotent! to have compassion on us longer—and Enlighten our minds that we may see our own depravity and thy just wrath upon the same—that we through that Consideration be Humbled under thy almighty Hand, and begin to give ourselves over to walk in the small way that leadeth unto life, for the greatest part of us is yet in the broad way which leadeth to death. Our eyes is blindfolded that we perceive it not, our ears is dumb to Hear thy word, when it registers all our sins before our Eyes. Our hearts make themselves strong against thee, and we consider not that we there-through work our own ruin. o Let us behold this—and flee into Soar. Thy arms spread upon the cross is our City of Refuge—to thee we look of deliverance. Send it soon for thy names sake. Amen.

Here and there, among these skeletons and prayers, are scattered drafts of letters, without name or date, but quite characteristic. As specimens [English]:

Dear Brother: I am animated by your letter to write to you a few lines. It was an unspeakable pleasure to me to find your love to be so particular to me. Wherewith have I merited it? With nothing, but am fully convinced that it comes from the feeling sentiments of your heart; and I will strive all my life to requite it. I heard you lost your shoes—rather them than to hear that you got the least hurt. I would rather send you all the shoes in Lancaster first than one drop of your blood should be spilt. From this you may learn the love I bear to you. Indeed I glory in it that I dare say so without dissembling—and ever remain your loving brother Until Death.

Another, in German:

Lazy Friend: Letter-writing must be an amazing burden for you, or you could fulfil your promise at least once in six months. I do not doubt your having both thoughts and capacity. But perhaps you do not have such thoughts as are suitable for a correspondence between me and you. I will therefore dictate a letter for you—what you wish to return to me, underscore; the rest strike out.

Again, in German:

Good Friend: I received your more than friendly letter, which not only caused me real joy but still more was a spiritual stimulus.

O how becoming and useful it is, when reasonable creatures employ the gifts with which their Creator has endowed them, for the edification of others and for the praise of their Maker! But how blind is the poor world! They think there can be no respectable interchange of letters unless they be filled with insipid witticisms. Your letter exhibits the folly of their course, for in a letter in which the sweet name of Jesus occurs, in suitable devotion, that has spirit. But the trite letters of the witlings are a Dagon's image of which only the stump is left.

A STRANGE DREAM.

Near the close of the volume, where it has been mutilated, we find in English the following conclusion of a dream, the beginning having been torn out:

And the water appeared as black as ink. I then thought I was on this side, and was riding about in the snow with two of my former companions, who I thought were troublesome to me. And when I came back the ice had cleared a piece of the water, and they ferried to the bank, where the ice was standing fast and thrown up in a heap.

Here I was brought in a great consternation how to send the horse over, for I durst not venture on the ice again. Then a young man, that I knew not, and distrusted him too, offered to

take him, and after some persuasion I sent him. After the horse was in the boat I reflected on myself, being quite ragged, and in my bag instead of clothing I found nothing but hooks and nets.

I was pressed on to go into the boat, but would not, though standing on the launching board. They launched off, and came back again to entreat me with them, and I refused again.

As they launched the third time I was filled with great inclination to go to my father and Mr. Helmuth on the other shore; jumped therefore in after the boat, and could not swim. Though I attempted it, I could not get hold of the boat at first, but was tossed with the billows, which made me cry out—Lord! the waters reach even over my soul to destroy it. Then I perceived I had hold of the boat, but was under the bow, and none would help me up, but cried—Let him perish. In the boat I saw Mr. Willbaum [Wildbahn?] who I thought had his finger pointed down towards me, and I pinched it that he might help me; but I thought he heeded it not, and my two companions were . . . .

I thought if I lay still I would be crushed to pieces against the heap of ice. Then came in my mind—"Break through: thou hast received strength." I then pressed through the bottom of the boat, and when I was in I found myself master of the boat. The snow and ice disappeared, and I, well dressed, was in a moment, with my father and Mr. Helmuth, on the other side, and was received with great affection. Then I dreamed I awoke, and dreamed an interpretation as follows:

The moving of Mr. Helmuth to Rarytown [Raritan?] made me very troubled in my mind, saying Lord, lovest Thou not this people, that Thou takest the gospel from them? It came into my mind that when they would not hear, it is God's righteous judgments. The chemical books I perceived was to warn me that I was to be brought into lukewarmness by gold. The ice I perceived was security, and the snow self-righteousness. The horse that carried me, but broke through, I think was the Bible. My three refusals were my not going to sacrament.

I thought then I said, O God, I am not altogether empty of Thy grace. What for is this admonition? It came into my

mind that our Saviour gave His disciples such admonition to turn again and be like little children, and that it is profitable to be continually repenting until made free through death.

I dreamed somebody called me by my name; then I awoke. Lord, help that I walk in Thy fear and path.

STILL ANOTHER MANUSCRIPT.

Among the archives of the Lutheran Historical Society I have discovered still another manuscript of Rev. Goering. It consists of more than eighty large folio pages, closely written, and is entitled: *Evangelische Urtheile über das Lehrgebäude der Wiederbringer. Von Jacob Goering. 1811.*" And the dedication reads as follows: "Seinem Hochwürden dem Hochehrwürdigen und Hochgelahrten Herrn, Herrn J. Heinrich Helmuth, Theologiæ Doctor, und Evangelischer Prediger zu Philadelphia, widmet diese unvollkommene Blätter, aus schuldiger Liebe, Hochachtung und Dankbarkeit, der Verfasser."

This document was presented by the Rev. Dr. S. S. Schmucker to the Historical Society in February, 1844. It opens thus:

Does the Bible teach the restoration of the damned? He who would thoroughly answer this question must impartially examine all the Scripture passages that are usually adduced in proof of restorationism. The question here is not how this or that writer explain these passages, but in what connection do they stand, and what is their real meaning? Do they teach that God will make Satan and his adherents pious, and save them? Let us examine this subject before God with a tender conscience.

He then takes up all such passages, beginning with Gen. i. 31, and concluding with Rev. xxii. 17; dismiss-

ing some with a brief, clear-cut statement, and discussing others, such as Rom. v. 18 seq. at some length, with original translations here and there.

He entitles this discussion: "Book First: Concerning the doctrinal system of the Restorationists as professedly based upon Scripture." Whether he ever accomplished his implied purpose of reviewing other aspects of this heresy we have no means of knowing.

A LETTER FROM HIS GRANDSON.

When I consented to prepare this memoir I addressed a letter to my classmate in the College and Seminary, Rev. J. Goering Harris, of Bellefontaine, Ohio, requesting him to communicate any information concerning his grandfather that he might wish me to introduce into the narrative. I take the liberty of inserting his reply:

BELLEFONTAINE, LOGAN CO., O.,
January 15th, 1866.

Dear Charles: I am happy in the reception of another letter from you. Perhaps you may think it strange that I do not know more about my distinguished ancestor. My reply is, that my mother was scarcely in her teens, when her father died, and thus her girlish recollections did not amount to much. Though I often questioned her, her replies were vague and unsatisfactory. I suppose from the tenor of your letter, that you have about all the sources of information at hand.

One item, which I drew from her, will serve to illustrate both the character of the man and the spirit of the age. In politics, as well as in religion, he had strong convictions, and favored the policy of Washington, who was inclined to British institutions, rather than that of Jefferson, who imbibed French sentiments and principles, and was thought to be a skeptic. In short,

he was a decided Federal. The election of Jefferson showed that the Democrats were largely in the majority, and the Federals in the minority, in York county, Pa. Although he prudently abstained from discussing politics in the pulpit, yet he still advocated his principles in private conversation. This so exasperated the friends of Jefferson, that they regarded him as an offensive partisan. What still added fuel to the flame, was the attempt of his friends to nominate him as Governor. But he declined all such overtures, saying that he already held an office under the Great King, far above all the principalities and powers of this world.

One of his political enemies openly declared that the first time he met Parson Goering on the highway he would knock him off his horse. Not long after, when riding into the country to see a sick member, he was startled by the clattering of hoofs behind him. As he turned in the saddle to ascertain the cause, he recognized his avowed enemy, brandishing a cane in his hand. Being eminently peaceful in his temper, and having no weapon of defense at hand, he gave loose reins to his impatient steed, and away they went over hill and dale for several miles. The enemy being foiled, at length gave up the chase. He never made this event the subject of public gossip, but related it as a secret to a few confidential friends, your grandfather Hay and the Barnitz brothers being among the number; so that, if he should become the victim of a gloomy crime, they would know where to fix suspicion.

It used to be a doubtful question with me whether good men, especially ministers of the gospel, ought to vote and speak for the right in the affairs of civil government. Hence I remained silent, and did not attend the polls for about twenty years. But the great rebellion opened my eyes, and I then saw what a narrow escape we made from anarchy and ruin by such a suicidal policy. I now say that silence on any great moral question is treason, and absence from the polls is cowardice. Always pray for the right, and vote as you pray. In this respect my grandfather was right, and has my unqualified admiration.

Unfortunately he was addicted to two destructive habits; the

free use of tobacco and late study at night. Both these combined, no doubt, laid the foundation of the lingering consumption which prematurely terminated a useful life. The day for work, and the night for sleep; there is no necessity for "consuming the midnight oil!" As for tobacco, it is a disgusting heritage of barbarism. There is no civilization in it. It is purely Indian. * * *

Your friend and brother, J. Goering Harris.

HIS DEATH AND BURIAL.

The shelves of the Lutheran Historical Society furnish us still another relic of the subject of our sketch. It is a copy of "*Der Wahre Republicaner*," a small German newspaper published in York, Pa. This copy is dated December 2d, 1807, and contains an appreciative obituary notice of Rev. Goering, an entire column, with a heavy mourning border. It speaks of him as being at the time of his death "President of the Evangelical Ministerium of the United German Lutheran Churches in North America:"

He fell peacefully asleep on last Friday, the 27th of November, in the fifty-third year of his age, and on Sunday morning his remains, followed by a far greater throng than the church could contain, were borne to the tomb. On that occasion Rev. Mr. Geistweit, of the German Reformed Church, and Rev. Mr. Rundaler, of the Moravian Church, delivered appropriate and impressive discourses.

In the contemplation of such a death we feel how hard it is to give adequate proof of our estimate of a man whose merit so far exceeds the limits or capacity of newspaper praise. * * *

In his last sermon, which was deeply affecting, he calmly alluded to his conviction of the near approach of his end. And upon his sick-bed, to which he was confined for two months, he exhibited wonderful Christian resignation, and with peaceful

submission commended his soul into the hands of his Heavenly Father.

From his early youth he showed great fondness for study and unusual talent in that direction, and made such progress in almost all the branches of learning as to be exceeded by but very few. But, as he held aloof from the world, he made no effort at display, for it was not reputation but truth that he sought. His eloquence was thrilling, and his style so forceful and clear that even the weakest capacity could comprehend him; and it was this that made him so eminently useful.

As a citizen he was a genuine Republican and a true friend of his country, after the style of our departed *Washington*. He was a sociable neighbor, a worthy head of the family, an affectionate husband and tender father, giving unwearied personal care and attention to the intellectual and spiritual training of his children. In social intercourse his entertaining and instructive conversation, tinged with the manifest consciousness of the dignity of his official position, made him always a welcome guest and an agreeable companion.

If a blameless deportment, true heart-piety, genuine philanthropy, a clear and convincing presentation of religious truths, and a life that admonishes and edifies not only by precept but also by example, constitute the character of an excellent minister of the gospel, it is manifest that the deceased has secured in the hearts not only of his hearers, but of all who knew him, such a love and respect as to silence the voice of criticism.

The Lutheran congregations in and around York will long mourn the loss of their faithful pastor, though it is their duty humbly to submit to the will of Him who called to him: "Enter upon thy rest, thou faithful servant; thou hast labored long enough." * * *

REV. GEORGE LOCHMAN, D. D.

THE mention of this name, after reading of the life and labors of Rev. Goering, at once suggests a great advance in the history of our American Lutheran Church. I do not mean by this to suggest a comparison of the personal character or of the attainments of these men themselves, but of the state of the Church in the eras they respectively represent. For they were both clearly representative men.

When Rev. Mr. Goering entered the ministry there was but one synod existing in our Church in this country, the venerable *Ministerium of Pennsylvania and Adjacent States and Territories.*

When Rev. Dr. Lochman entered our ministry the Church had already to some extent been Anglicized, and had extended its borders far to the West and Southwest. Several independent synods had been organized, and there seemed to be danger of the original unity being destroyed. Among those who deprecated any such result and strove to prevent such an alienation, none was more zealous and indefatigable than the subject of our sketch. He took a most active and prominent part in the preliminary arrangements that resulted in the establishment of the General Synod, along with such men as Dr. F. Schaeffer, J. G. Schmucker, Gottlieb Shober, Christian Endress, J. D.

Kurtz, and others. The recorded proceedings of that body, in its earlier sessions, furnish abundant proof of the extent and value of his labors in its behalf, and of the high estimate that was placed upon them by his contemporaries.

Before detailing more minutely what items of interest we have been able to gather from the manuscripts and printed remains of Dr. Lochman that are within our reach, we take pleasure in laying before the reader the admirable sketches prepared by the Rev. Drs. Dewitt and Lochman, Jr., for that storehouse of precious memories, Dr. Sprague's Annals of the American Pulpit. The first of these is a

BIOGRAPHICAL NARRATIVE FURNISHED BY HIS SON, REV. A. H. LOCHMAN, D. D.

George Lochman was born in the city of Philadelphia, Dec. 2, 1773. His parents migrated to this country from Germany, at an early period; and, though in humble circumstances, were distinguished for their probity and piety. Their son George at a very early age exhibited an uncommonly precocious intellect, and especially a fondness for reading which distinguished him among all his youthful associates. And he comprehended and retained what he read. His perception was quick, his memory retentive, and his progress at school such as to attract in an unusual degree the attention of his teacher. His mind was also very early directed to the subject of religion, and, after a course of pungent conviction of sin and severe inward struggles, he was brought to exercise an affectionate confidence in the Redeemer. During his attendance on the catechetical instruction of the Church his answers to the questions which were put to him by his Pastor showed a degree of promptness and intelligence that excited the hope that he might be inclined to the

work of the ministry. Dr. Helmuth, under whose ministrations his early years were passed, did not fail to exert all proper influence for the accomplishment of this end. His mother also strongly favored it; but his father at first objected, partly on the ground that he needed the services of his son in carrying forward his business, and partly because his income was so limited as to forbid the hope of his rendering the requisite assistance in procuring an education. He, however, subsequently, on perceiving that his son's mind was strongly set in that direction, and being influenced also somewhat by the judgment of his Pastor, withdrew his objection.

After going through his preparatory course, he entered the University of Pennsylvania, where he was graduated with high honor in 1789. On leaving College he engaged for a while in the business of teaching, at the same time prosecuting his theological studies under the direction of the Rev. Dr. Helmuth, with whom he continued till the year 1794, when he was licensed to preach by the Synod of Pennsylvania. Shortly after his licensure he accepted a call to Lebanon, Pa., where he remained, laboring with great diligence and success twenty-one years. The charge was one that required a great amount of work, as it embraced not only Lebanon, but a considerable tract of surrounding country. During his residence here he was repeatedly solicited to other fields of labor, which were thought more eligible; but he declined the invitations, from a conviction that his duty to his own people, to whom he was most strongly attached, forbade a removal. In 1815 he was elected Pastor of the Lutheran church at Harrisburg, Pa., and, owing to the peculiar circumstances of that congregation, he felt constrained, even at the expense of breaking a very tender tie, to listen to the invitation. He was accordingly installed over the Harrisburg congregation, and his introductory sermon, which exhibited the objects and duties of the Christian Ministry, together with the corresponding obligations of the people, was received with so much favor that the vestry of the church caused it to be printed for gratuitous distribution. His accession gave a fresh impulse to the church; and his entire ministry there, which

continued to the close of his life, was marked by frequent and signal tokens of the Divine favor.

In 1819 he was honored with the degree of Doctor of Divinity from Allegheny College, Meadville, Pa. He is said to have received the same degree from the University of Pennsylvania; but, as his name does not appear on the catalogue, the statement must be considered as at least doubtful.

After laboring with untiring assiduity during a series of years, and having many public engagements superadded to the appropriate duties of the pastoral relation, it was found that his constitution began to give way. The infirmities of age became prematurely apparent, and at length disease fastened itself upon him in a form that set all human skill at defiance. But his decline was marked with the most exemplary patience, the most serene Christian hope, and he walked with an unfaltering step through the dark valley. He died on the 10th of July, 1826, in the fifty-third year of his age; and his funeral was attended the next day, and a sermon preached on the occasion by the Rev. Dr. Endress, of Lancaster, Pa., from the text: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation."

Dr. Lochman's publications are the following:

A Valedictory Sermon preached at Lebanon, 1815.

An Inaugural Sermon preached at Harrisburg, 1815.

History, Doctrine and Discipline of the Lutheran Church, 1818.

Evangelical Catechism, 1822.

Hinterlassene Predigten, 1828.

Paulus Henkle; Sammlung Geistreicher Lieder; auch etliche Buecher fuer Kinder.

He was married on the 7th of September, 1795, to Mary Magdalena Grotz, of Philadelphia, who became the mother of two children, and died on the birth of the second. On the 3d of June, 1799, he was married to Susan Hoffman, also of Philadelphia, by whom he had thirteen children. She survived him about fifteen years. One of his sons is the Rev. A. H. Lochman, D. D., of York, Pa., and another studied medicine, but, on account of bodily infirmity, was unable to engage in the practice.

TRIBUTE BY REV. DR. DEWITT.

Rev. Dr. Lochman found a congenial colleague at Harrisburg in Rev. Dr. Dewitt, pastor of the Presbyterian church, whose graphic and entertaining account of him, addressed to Dr. Sprague, is here inserted:

HARRISBURG, January 16, 1852.

My Dear Sir: When I came to Harrisburg, in 1818, to take charge of the church to which I now minister, Dr. Lochman was the pastor of the Evangelical Lutheran church of this place. He and the Rev. Mr. Rahauser, the pastor of the German Reformed church, were then the only resident pastors. The Presbyterian church had been vacant for several years, and, with the exception of the Methodist church, organized that year, there were no other churches. Mr. Rahauser remained but a short time after I came. He preached in the German language only. He was a gentleman of retired habits, diffident, but highly esteemed as an humble and devotedly pious man, well educated, and, I am told, of more than ordinary pulpit talent. Dr. Lochman preached a portion of his time in the English language. When the Presbyterian and Methodist churches were not supplied, his church was the resort of all the English inhabitants of Harrisburg, who were accustomed to attend public worship. He was also frequently called on for the performance of funeral services and the visitation of the sick in the English families. He was prominent in all the educational interests of the borough; was, from its organization to his death, the President of the Harrisburg Bible Society; and gave his countenance and support to every measure that promised to advance the public welfare. He thus became intimately associated with the citizens of Harrisburg, and to this day his name is held in affectionate remembrance by our older inhabitants of all denominations.

The German ministers of Dr. Lochman's age were but one generation removed from those who first came to this country from Germany. They, for the most part, pursued their theological studies with them, and, while doing so, resided in their

families. From them they imbibed much of that pastoral simplicity and kindness which so greatly distinguished them as a class, and which contrasted so favorably with the sterner elements in the characters of many of the Scotch-Irish ministers, the first Presbyterian pastors of this region. This was the prominent feature in Dr. Lochman's character,—a childlike simplicity, combined with unmeasured kindness of heart, which nothing could disturb, except indeed some invasion of what he esteemed the rights and prerogatives of the good old Lutheran Church, for which he entertained an affection next in strength and devotedness to that he felt for his Divine Master. I do not mean to intimate that Dr. Lochman was a bigot—nothing could be farther from his nature. He could not be otherwise than genial and kind to all of every denomination. But the Lutheran Church—the *Great Lutheran Church*—lay very near his heart. Its founder—the Great Reformer, its glorious history, its precious memories, his own religious education and experience identified with it, and his long devotion to its welfare, rendered it in his estimation the Church pre-eminently that Christ loved; and he ill-brooked anything that interfered with its prosperity. I never knew a man who could more cordially adopt the beautiful language of Dr. Watts, in his poetical paraphrase of the one hundred and thirty-seventh Psalm, than Dr. Lochman could of the Lutheran Church:

> For her my tears shall fall;
> For her my prayers ascend;
> To her my cares and toils be given,
> Till toils and cares shall end.

His preaching, his prayers, all his public as well as private ministrations, bore the impress of his pastoral character. He was esteemed among the most learned of the Lutheran divines in this country. He always had a greater or less number of students of divinity residing with him in his family, to whom he gave instruction by way of preparing them for the sacred office. But in the pulpit he invariably laid aside the Doctor, and was the kind and affectionate Pastor. To the acute metaphysical divine, of the old New England stamp, and the strong

doctrinal Scotch-Irish preacher, his sermons would have appeared, I doubt not, somewhat meagre. I remember an anecdote, told by Dr. J. M. Mason, of New York, to his theological class, of Archbishop Ushur. A young minister, after having heard him preach, expressed his great disappointment. He expected to have heard the Archbishop evolve some great principle from his text, or propound some deep theological truth for discussion; "but," said he, "he was so plain that a child might have understood all he said. It does not *require* an archbishop, certainly, to write and preach such a sermon—any one can do it—I could do it off-hand myself." "Go try," was the laconic answer, "and you'll find your mistake." The same might have been said of Dr. Lochman's preaching—so plain, so unostentatious, so level to the capacity of his hearers, that the first impression would be that anybody could preach so. It certainly does not require a doctor of divinity to write and preach such sermons; but if any one had tried he would have found his mistake. As a pastor he was indefatigable. During his ministry here he had, for a time, the charge of several small country congregations, in addition to the one in town, which rendered his pastoral labors very severe. But he was ever prompt to the call of duty when his health would permit. Storm or sunshine, cold or heat, day or night, he was ever ready to go and administer the consolation of the gospel to the sick and dying, to the afflicted and distressed. Often, in my early ministry, have I come from my study with my head throbbing, in my efforts to get out something that might be useful to my people, and have met the doctor, with cane in hand, walking the streets, with his fresh, ruddy countenance lighted up with an expression of benignity, either coming from or going to visit some afflicted family, some child of want, or some members of his congregation, at whose houses he was welcome, and I dare not say I never envied the leisure he enjoyed from his studies for pastoral visitation. Methinks I see him now, walking the streets, with his gold-headed cane, a pattern of neatness in his dress, a perfect gentleman of the old school in his manners, bowing politely and complacently to all

he met, and smiling benignantly on the little children, who rejoiced to be recognized by the good doctor, and thought they had much to tell their parents at home when they could say that they had met Dr. Lochman on the street, and that he had spoken to them, and laid his hands on their heads and blessed them. In those days Whitsuntide was a great day in Harrisburg. It was a high day. On that day all the youth, of a certain age, of the Lutheran families, marched in procession through our streets, dressed in white, with a plain white cap on their heads, to the Lutheran church, where they were confirmed and received the benediction of their pastor. Easter, with its abundance of colored eggs, and Christmas with Christmas trees, all laden with Christmas presents, were institutions of those days, in which the youth of our town greatly rejoiced, and of whose joy no one was a greater partaker than the good Lutheran pastor. On those occasions he seemed to be in his element—with a multitude of children around him, laboring to promote the joy of them all. But those days are past. *Sic transit gloria mundi.* Our population is now more than four-fold what it then was, and the wealth of our city has increased in a much greater ratio. The number of our churches and ministers of different denominations has also increased with our population. The old church edifices have given place to new and costly buildings. We have great preaching now, sprinkled occasionally with sensation and spread-eagle discourses. We have Bible societies, tract societies, missionary societies, Sabbath-schools, temperance organizations, etc., etc., and I have no doubt that five times the good is now done that was formerly done. But, my dear sir, the memories of the past linger around my heart, and are very dear to me. I have sometimes irrepressible longings for its return. As I recall, in my musings, the scenes of other days, I seem to meet again, in our streets, the good Lutheran pastor, to see the benignant smile on his countenance, and to hear from his lips the "How do you do, my dear friend?"—in that peculiar tone of kindness which it is impossible to imitate. But he is gone. Notwithstanding four or five other excellent pastors have occupied his place since his death [Lochman,

Sprecher, Schaeffer, Hay], the memory of Dr. Lochman still seems almost as fresh and fragrant as ever.

Yours most respectfully, W. R. DEWITT.

FILIAL TRIBUTE BY THE REV. A. H. LOCHMAN, D. D.

YORK, PA., January 19, 1863.

Rev. Dr. Sprague—My Dear Sir: I have always felt a great delicacy in writing any thing of my father, lest the deep filial veneration and affection which I cherish for his memory should betray me into some representations of his character which, to an indifferent person, might seem too highly colored. I will, however, at your urgent request, give you some of my most general impressions concerning him.

I think I may safely say that his most prominent characteristics, as a man and a Christian, were a child-like simplicity and an ardent affection. These qualities tempered and modeled the whole man. His piety was more of the type of that of John than of Peter. Though ardently attached to the church of his fathers, and of his choice, yet no one ever accused him of a bigoted or sectarian spirit. His hand was ever cordially extended, and his heart open, to welcome all who loved the Lord Jesus Christ, and who received what he regarded as the cardinal truths of our holy religion.

Neither in his intercourse with others, nor in his discussions at synodical meetings, nor on any other public occasions, was there anything that approached to ostentatious display—you always knew where to find him—he spoke directly to the point, without any formality or any concealment. To his students of divinity, of whom he had, at different times, upwards of twenty, he always said, "Be plain and simple—speak so that the common people will be able to understand you, and you are sure that the learned will!"

He scarcely ever passed a person, not even a child, for whom he had not a smile and a kind word.

The love of God in the redemption of the world, through the atonement of Christ, was the theme upon which above all others he loved to dwell; this seemed to set his soul on fire, and he

discoursed upon it with an eloquence and a pathos which often proved quite irresistible.

In his judgment of others he always leaned to the side of mercy. His family government, though firm and decisive, was a constant exhibition of love. He scarcely ever administered a severe reproof; and I never knew him to correct any of his children but once or twice, and then I was myself the unfortunate subject, and I richly deserved it. Something may be inferred concerning the influence that he exerted upon his children, from the fact that all of them who came to years of maturity (seven) became consistent members of the church; and one son, who died a year ago, was not only for years an active member of the church at Harrisburg, but for some time in the council, and to his death a devoted teacher in the Sunday-school. He was found in the discharge of his duties at the school when so weak as to be scarcely able to walk. And even the servants in the family were so attached to my father that, as far as I can recollect, all remained until they were married, except the last one, and she stayed with us until after his death.

In his dying moments he said to a minister of another denomination who visited him: "Brother, what would I now do if I had not an Almighty Saviour to rest upon?"

But, my dear sir, what have I done? Just what I might have known I should do, if I undertook to comply with your request. I am more than ever convinced of the delicacy of a son's attempting to sketch the character of his father.

Yours affectionately, A. H. Lochman.

TRAINS YOUNG MEN FOR THE MINISTRY.

Rev. Dr. Dewitt, in the genial and characteristic letter above quoted, alludes to the fact of Dr. Lochman's having constantly a number of young men under his care as a theological preceptor. Such was in those days the only way in which our church could be supplied with pastors. The custom was inaugurated by those who came from Halle and founded our first churches in this

country. To provide successors in their own fields, and pastors for the multitudes that were streaming westward, they were compelled to seek out and educate young men of suitable character and promising talents. And it was not until after the establishment of the theological seminaries at Hartwick (1815) and Gettysburg (1826), that this custom fell into disuse.

Fault is sometimes found with the ministers that were thus trained, as contrasting unfavorably with the university-educated patriarchal pastors, and less creditably representing our church among the denominations that surrounded them. But the wonder is, as we have seen in the case of Rev. Goering, that they could succeed as well as they did. And we who enjoy easier times and greater advantages, should rather be sparing of our censure and lavish of our praise.

Dr. Lochman, though a graduate of the University of Pennsylvania, studied theology privately with Dr. Helmuth, and became in turn a most industrious and successful instructor of candidates for the holy office. His son, the venerable Augustus H. Lochman, D. D., now residing in York, Pa., studied theology under his direction, and has just informed me (Jan. 10th, 1887,) that more than thirty others had been thus trained, among the first of whom was the Rev. Dr. J. C. Baker. Some of the rest were Rev. Dr. B. Kurtz, and Rev. Messrs. Stroh, Emanuel Keller, Bahl, Scheurer, Stine, Daniel Ulrich, Hemping, Reimensnyder, Mennig, Shindel, Jonathan and Frederick Ruthauff, and David Eyster.

INCIDENTS AMONG HIS STUDENTS.

This recent letter from Dr. A. H. Lochman was elicited by my request to him for any facts he might think of interest for insertion in this memoir. After giving the above statement concerning his father's students, he adds: "There were several strange things that happened among them. Our study-room was upstairs, and, as you know, students will have their sport. At one time three or four somehow or other upset the stove. This made a great noise, and father ran up and said: 'Meine Herren, was macht ihr da?' [Gentlemen, what are you doing here?] Frightened, they stood there and cried out: 'Der Ofen ist von selbst allein umgefallen.' [The stove fell down all alone by itself.]

"At another time, a former pupil, a German, who had entered the ministry, came to visit us, and father asked him how he was getting along. He replied, 'Very well:' only when English persons came to be married he did not know what to do. Father said: 'Translate the marriage form in the liturgy.' 'I did; but when I come to a certain part they all begin to laugh.' 'Let me see your translation.' And lo! where it reads, 'These two shall be one flesh,' he had translated it, 'These two shall be one *beef!*' Father pointed out the error. The next time he came on a visit, father asked him how he got along. He said: 'Now it goes better.'"

This same story is told of "old parson Grobp," of Taneytown, Md. Some years ago I was ferretting out

the facts concerning the beginnings of Lutheranism in this Gettysburg region, when I learned that the first Lutheran preaching heard here was that of Rev. Grubb (written Grobp in the synodical minutes), who occasionally came up from Taneytown. Applying to Rev. Mr. Luckenbach, then pastor at Taneytown, for further information, I learned various interesting particulars; and among them he accounted for Rev. G.'s bitter hostility to the English language by the ridicule occasioned through his making the identical blunder here ascribed by Dr. Lochman to one of his father's pupils. But it could easily have occurred more than once.

AN INCIDENT IN HIS BOYHOOD.

Dr. Morris, in his "Fifty Years," p. 33, gives us the following anecdote:

When George was a boy his father determined that he should learn his business and thus help to support the family. By the depreciation of the Continental currency he had lost the little means he possessed. The importunities of the son, however, made an impression on him, and he consented to allow him to acquire a knowledge of the languages. On a certain occasion a new book was to be purchased. The previous week he had bought a dictionary and other books which he required. He was afraid to mention it to his father, lest he might refuse to furnish him with the money. In this difficulty he resorted to prayer. As he was returning from school he simply stated the case to his heavenly Father and asked His assistance. "After I had prayed," he said, "my mind became easy, and taking a feather which was lying in my path, I blew it in the air and ran after it. As it was descending I blew it up again, when a slight breeze caught it and bore it away before me. I followed it. It fell down into the street and lighted upon a silver dollar, the price

of the book I wanted to buy. I took it up, praising God, brought it home, and told my father all the circumstances." The old man was much affected; and, as he brushed away the tears from his eyes, he said; "George, this dollar may not be ours, but take it. God has sent it. We will make inquiry, and if the owner is found I will give him another."

EXTRACTS FROM HIS PRIVATE JOURNAL.

In those days, as is still the custom among us, licentiates were required to keep a journal of all their ministerial acts, to be laid before the synod, along with some written sermons and sketches of sermons, when they applied for a renewal of their license or for ordination.

The Rev. Dr. A. H. Lochman, Pa., of York, has kindly presented to the Historical Society the neatly-kept German diary of his father, and we are glad to be able from it to give the reader a glance at his inner life, and an opportunity of appreciating his earnest evangelical spirit and his conscientious fidelity in daily duty. We translate a few extracts:

1794, August 1. Reached Lebanon safely and visited some, yes the most of the church members in the town, who seemed favorably disposed towards me. Towards evening they offered me lodgings, which I gladly accepted. The good friends had previously cleaned the parsonage and painted it, and now brought the necessary furniture so that I could be comfortable there. I lodge there and board with Mr. Jacob Stieb, a worthy member.

Was visited by several friends in the evening and prayed with them before they left. All alone—what a sacred stillness! Great and gracious God, how near Thou wast to me! This congregation has always been represented to me as a restless and quarrelsome one, and I am to gather it and lead it to Jesus—I,

unworthy, weak, miserable youth! I could weep over my unworthiness, but I find comfort in the passages: 2 Cor. xii. 9, "Thy strength is made perfect in weakness," Ps. lxxxiv. 13, "Blessed is the man that trusteth in thee."

Aug. 2, Saturday.—Deeply moved in prayer. Visited a sick sister. Exhorted her to self-examination: "Search me, O Lord, and try my heart," etc. Prayed with her, but without much unction.

Meditated then upon Col. i. 28, "Whom we preach," etc. Deeply moved in this meditation. I am to preach Jesus. I am to exhort and instruct these people, to show them the way of life. O Father, do Thou this Thyself!

In the afternoon, meditated upon Acts xvii. 30.

Aug. 3, Sunday.—Preached in the morning in Lebanon my introductory sermon, from Col. 1. 28. Large congregation. Introduction Ps. lxxxvi. 2. Theme: The high aim of the Gospel ministry. Great attention and a good deal of feeling.

In the afternoon at the Berg Kirche, Acts xvii. 30. Theme: *God commands all men to repent.*

I. *The command itself.*

II. *The great advantage of obeying it.*

III. *The great harm of disobeying it.*

Was deeply moved myself in prayer, as was also the congregation, the burden of the prayer being that God might be pleased to promote peace in the congregation and build up His kingdom among them. (A funeral took place at the same time.)

Aug. 4, Monday.—Very unsettled; in prayer also dead. Visited the woman mentioned above; spoke and prayed with her, and found her under deep feeling. There seemed to me to be a remarkable amount of sickness and very frequent deaths, by which God was calling. But why should one wonder, when men were living in carnal security?

Visited a man who long since apostatized from the Lutheran Church, and have the pleasing hope of being able to restore him. In the evening I baptized a child.

Aug. 5, Tuesday. Meditated, after prayer, on Is. xxxviii. 1. for a funeral sermon that was to be preached in the afternoon at

the Berg Kirche. Theme: *The needful preparation for death.* Much feeling was apparent in the application, when I was exhibiting the uncertainty of the hour of death and the unspeakable calamity of going over into eternity unprepared. Many wept. O God, fan Thou the spark into a flame!

In the evening visited the Reformed minister.

Aug. 9, Saturday.—Nothing special during the last few days. Dead in the reading of the New Testament, indifferent in all my duties, and this is just the reason why I made no entries in my diary; for I thought I had nothing to write. Alas, how many days of my life are thrown away! God, have mercy upon me! But was somewhat encouraged this morning by my visit to the sick sister.

Aug. 10, Sunday.—Preached in the morning from Is. xlv. 22. Theme: *Momentous claim of God upon man.* As this was my introductory sermon in this congregation, I explained, under one head, that God avails Himself of certain means to present this claim, and that teachers and preachers are persons whom He thus employs, and that I am therefore to be so regarded, and that from this time forth I would urge this claim upon them. The congregation was deeply moved.

In the afternoon at Lebanon, on Lk. xiii. 24. Introduction: Gen. xix. 22, "Haste thee, escape thither," etc. Theme: *The great concern of man for his salvation.*

I. *About what should man reasonably concern himself?*

II. *Why should this be his chief concern?*

Large congregation. If only all my sermons hereafter could be so affecting and effective! Installed an elder and a deacon.

In the evening was visited by an upright friend. We conversed and sang and prayed together; and the very sharp lightning and fearful thunder made our prayer so much the more solemn and earnest. Had a deep sense of the greatness and omnipotence of God, whilst I was reminded of my own nothingness.

Mensch, Sünder, Staub und Made,
Bewundre diese Gnade;
Der Wurm der voll Gebrechen
Darf mit Jehovah sprechen!

O, the mercy and condescension of the great God! He per-

mits us to speak with Him! May prayer therefore ever be to me an important, sacred, und delightful employment.

* * * * * * *

Aug. 15.—Friday. Meditated upon the gospel for the ninth Sunday after Trinity, and especially upon the words: "*Give an account of thy stewardship,*" which was my theme.

I. *Every one is to be regarded as a steward.*

II. *Every one must give account of his stewardship.*

As this was my introductory sermon at Campbellstown, I stated that I as teacher in this congregation would once have to give account of my stewardship here, and that therefore, to save their souls and my own, I would obey the command of God, Is. lviii. 1: "Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgressions and the house of Jacob their sins."

* * * * * * * *

Aug. 25.—O how dead in prayer! The thought impressed itself upon me; your piety is nothing but hypocrisy, nothing but dissimulation—you are a pretty teacher—you want to show others the way, and are yourself blind. I could find nothing to comfort me; what a thick darkness! O God! Enlighten me! The whole day very dead. Read in a History of the Origin and Growth of the Moravians; but in the evening was exhilarated, and could pray with pleasure and earnestness.

Aug. 28. Thursday.—Started early upon my journey to Philadelphia to fetch my clothing, library, etc., as a wagon had gone thither the day before. Reached the city at 5 p. m. on Friday, and found my parents and friends all well.

Reached Lebanon a week later, on Saturday evening, but had a dangerous fall just as I arrived there. Only a few moments before, I was reflecting upon the special providence of God, and had just been speaking of it to a friend who was traveling with me from Philadelphia. I thought, now I have safely gone to Philadelphia and have safely returned, and it is my sacred duty henceforth to be thankful. At that very minute the horse stumbled, fell, and threw me upon a stone; but a merciful Providence again prevented any serious injury.

* * * * * * * *

Sept. 16, Tuesday.—After singing and prayer, studied awhile; then transcribed the liturgical formulas for baptism and marriage into a small book, for convenience when away from home. In the evening married some young people; and, when I found that the company were inclined to dance and play, I insisted upon their promising not to do it, otherwise I would not marry them. They faithfully kept their promise, as I afterwards learned. When I reached home I prayed to the Lord for wisdom and prudence in all my acts.

Sept. 21, Sunday.—Preached in Lebanon from the gospel for the day; the church was completely full, and nearly one hundred children at catechetical instruction. As I was speaking of the leprous condition of every sinner, and how lamentable therefore his condition is, many wept most bitterly. I said to them at the same time that they should come with those ten leprous persons and say: Jesus, dear Master, have mercy upon us!"

Sept. 28. Sunday.—After prayer, started at seven o'clock for Bindnagle's. Preached on the gospel for the day. Theme: "*The wise choice of a Christian.*" Catechized also; though with little encouragement, either as to the numbers or intelligence of the pupils. Baptized two children. In the afternoon rode to Campbellstown and preached on Matt. vi. 23. At three o'clock started for the Berg-kirche, arriving there at four. As the funeral was there awaiting me, I attended to the burial, and then preached from Heb. ix. 27. Married a couple in the evening at Lebanon. Very tired; as I had ridden nearly thirty miles, preached three times, baptized, married, buried, etc. Prayed and laid me down to rest.

* * * * * * * *

Oct. 16. Thursday.—Tried my hand at writing a little poetry, but with little success.

* * * * * * * *

Nov. 9. Sunday, a. m.—Preached in Lebanon, on the epistle for the twenty-first Sunday after Trinity; baptized two children and married a couple; then rode to Womelsdorf to attend the dedication of a church. Heard in the afternoon Rev. Gœring preach, and in the evening Rev. Faber. Monday morning I

preached from Lk. xi. 28. In the afternoon Rev. Pauli preached, and in the evening Rev. Wiltbahn.

* * * * * * *

Nov. 18.—At an early hour rode out five miles into the country to attend a funeral. Preached in the dilapidated Krupp's church. The congregation was large and deeply moved. Geography in the afternoon. Much inclined to melancholy. Have been very much dispirited for the last ten days.

* * * * * * * *

Nov. 23.—Preached in Lebanon, on 1 Tim. vi. 3, 4. Theme: "*The sad consequences of disobeying the commands of Christ.*"

I. *How these commands are disobeyed.*

II. *The sad consequences of such disobedience.*

In the first part I spoke especially of the means of grace—baptism and the Lord's Supper. The occasion of my doing so was the fact that many self-called preachers are going about in this region talking very disparagingly of baptism especially, and all the while trying to pervert the church members.

* * * * * * * *

Dec. 1. Monday.—Rode to Harrisburg to visit a murderer, confined in the jail there, who used to call himself a member of the church in Lebanon. I found him extremely distressed and tender-hearted. As I spoke to him and showed him that this trouble was the result of his disobedience towards God, and of his sinful life, he wept aloud; and, as I read to him the hymn: "O Ewigkeit, du Donnerwort," to give him some conception of eternity, the tears streamed down his cheeks. I prayed with him, as simply and earnestly as I could, and commended his case to the Almighty. The friend, whom I had taken with me to the prison, and I, could not but heartily weep with him.

* * * * * * * *

Feb. 17.—Began catechetical instruction. Found to my delight some seventy present, and now comes the perplexity: how can, how shall I instruct these—I, who am myself so ignorant? These are the first whom I am to instruct. O Jesus, grant that these days of instruction may be blest!

* * * * * * * *

Feb. 19.—Rode out early to baptize a child that the parents on account of its state of health could not bring to the church. Found there to my joy two adults, of an English family, who wished to be baptized. I asked them why they desired this, and whether they understood the nature and meaning of baptism. They answered modestly. I gave them the necessary instruction and then baptized them. What a solemn scene! Their hearts were very tender, they wept, and so did I and the rest who were present. O bless this transaction to their souls! Amen.

* * * * * * * *

Feb. 27, Friday.—Had instruction again this morning with those who are to be confirmed. This is always for me a most important hour. O that I could lead them all into the arms and wounds of Christ! Lord, draw Thou them, Thyself. The words of the pious and blessed Dr. Luther seemed especially weighty and remarkable to me to-day. "Thou art a fool (said he) if thou art determined to save the whole world, and then, when it does not go as thou wishest, art in despair." Again he says: "We should lay aside that foolish self-confidence whereby we expect to accomplish something in the hearers by our preaching; but we should earnestly pray that God, without our help, may make his work efficacious in the hearts of the hearers, which word he utters in and through the preachers and teachers."

Mar. 13, Friday.—Met my catechumens again and had a delightful time. Was able very affectionately to address these young people. Explained to them, in conclusion, the hymn: "O hoechster und gerechter Gott," etc., when they were very deeply moved, as I showed them that they must come to the Saviour, or all their knowledge would avail them nothing. I urged them to be diligent in prayer. O Jesus, gather I beseech Thee many of these first fruits as a booty of thy bitter sufferings and death!

* * * * * * * *

Mar. 25, Wednesday.—Met with the catechumens—*i. e. with the male portion by themselves.* Was able, after the regular in-

struction, to address them with cordial earnestness. Was cheerful and much encouraged to-day.

Mar. 27, Friday.—Met the *female portion* of my catechumens to-day. What deep emotion I witnessed as I described to them the sinful condition of mankind and the great love of Jesus to such poor sinners, and urged them to seek this Jesus. I prayed with them upon bended knees; and O that their sobbing and weeping may have indeed been truly sincere and helpful in bringing them to Jesus!

Apr. 5.—Preached to day in Lebanon on the gospel for the day. After a short sermon I examined and confirmed the catechumens, eighty-seven in all. The congregation was unusually large. Not much more than the half of the people could get into the church; but all were very quiet and attentive, and also deeply moved. To myself it was an especially blessed day.

Apr. 7. Tuesday.—Early yesterday morning I rode to Bindnagle's, and preached on the gospel for the second Easter-day. The theme was: "*The proper observance of the Easter festival.*" In the afternoon I preached at Campbellstown, on the Epistle. To my great delight the church was pretty full; for on this day there is usually much bad behavior. In the evening sang and prayed in Kerber's family.

* * * * * * * *

May 15. Yesterday, it being Ascension Day, I preached on the gospel for the day. After the service was ended I proposed to the congregation the building of a new church. They were unanimously agreed to it, and began at once to subscribe. The contributions of thirty-eight persons amounted to five hundred pounds. About sixty members were not present, who are all willing, however, to subscribe.

Rode to Campbellstown to attend a funeral. It was that of a young lady who had fallen from a horse and been dragged half a mile, dying in half an hour afterwards. I preached on Mark xiii. 37. "Therefore be ye also ready." Never in my life saw a congregation so deeply affected. The Lord was with us.

* * * * * * * *

May 17, Sunday.—This morning I could pray devoutly with

the family. Preached from Luke xxii. 19-20 upon the Lord's Supper. The congregation was unusually large: hardly the half could get into the church. Then I administered the Lord's Supper.

On the way home baptized a child and gave instruction to a young woman of seventeen years who was an applicant for baptism. I sought to give her an idea of God the Father, especially of Jesus Christ, which she seemed pretty well to apprehend. I delayed her baptism for four weeks that I might better instruct her.

May 18, Monday.— . * * * In the evening I instituted a brief examination of my own heart's condition—was much depressed, and could hardly persuade myself to draw near to the throne of God.

May 19, Tuesday.—Read in the morning for my encouragement in the New Testament. For a while worked in the garden as a relief for a pain in my breast. In the evening much encouraged by John i. 29: "Behold the Lamb of God that taketh away the sin of the world." He bears also thy sins—so I thought; and why then should I grieve? I surely have a part in him and in his merit. Prayed with devout earnestness and heartiness. Could pour out my whole heart before the throne of God, and pray most earnestly for the spread of the Redeemer's kingdom.

HIS PASTORAL LABORS IN HARRISBURG.

On the 28th of December, 1845, the Zion's Evangelical Lutheran Church at Harrisburg celebrated its fiftieth anniversary. On that occasion the pastor, Rev. Dr. C. W. Schaeffer, in his interesting historical sketch, after reporting the resignation of Rev. F. C. Schaeffer, in 1815, thus described the career of Rev. Dr. Lochman in that community:

At the time of his [Rev. Schaeffer's] removal the new church was unfinished, the affairs of the property held in common with the German Reformed were unsettled, and much depended upon

the success of the congregation in promptly securing the services of a faithful, active and enterprising man as pastor. But a short time elapsed before an election was held, and immediately after the election a unanimous call, dated July 14th, 1815, was sent to the Rev. Geo. Lochman, then pastor of the Lutheran churches in and about Lebanon. The call was short but affectionate and impressive. It closes with the words, "The Lord incline your heart to us, as our hearts have been inclined to you." The call was complied with. Mr. Lochman left a charge in which he had been laboring with success for twenty-one years, a charge which he had often refused to relinquish, though repeatedly and earnestly solicited, and came to a congregation comparatively new, inexperienced and struggling under difficulties; a large share of which, it was seen, must fall upon the pastor himself.

On August 30th, 1815, he moved to Harrisburg, and on September 3d he preached his introductory sermon. The text was Col. i. 28: "Whom we preach, warning every man and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus." The sermon gave a clear and impressive exhibition of the duties and objects of the Christian ministry, and notified the audience of the obligations resting upon them and of the way in which the pastor would seek to discharge his part. So favorable was the impression made by the sermon that, at their first meeting afterwards, the vestry resolved to have it printed for gratuitous circulation.

On the 1st of October, 1845, the new church was consecrated. The pastor himself performed the ceremony of consecration. Dr. Schmucker, of York, preached German in the morning; Rev. Armstrong, an Episcopalian, English in the afternoon, and Rev. Hendel, a German Reformed, German in the evening. * * The concourse of people from Dauphin and Lebanon counties seems to have been immense. * * Thus the congregation, being furnished with a large and substantial church, left the old building on Third street and began the regular conduct of worship here. * * * *

At the time Dr. Lochman took charge of the congregation, a new and favorable impulse was given to the church, an im-

pulse which is felt even to this day, and which, we pray, may ever continue. The early years of his ministry here were years of toil and labor. But both pastor and people seem to have had the fullest confidence in themselves and in each other, and, what is more, unshaken faith in God. Their efforts were blessed, and we, who have entered in, are in a measure reaping the fruit.

It appears that the children of the church always shared in the care and attention of the pastor. Mr. Schaeffer devoted a part of every Sabbath he spent in town to the instruction of the young, commonly known among us as "Kinderlehr." This exercise, so interesting and profitable, was faithfully continued by his successor, who had in a high degree the important faculty of fixing the attention and winning the hearts of the young. Owing to his engagements in the surrounding country, however, it was impossible for him to meet the children every Sabbath. Sabbath-schools began about this time to be more generally established throughout the country. Such a school had been already established in Harrisburg under the direction, chiefly, of the Presbyterians. The design of that school was to instruct the children of the poor and the children of colored parents. The idea of taking the children of those in easy circumstances had never entered the minds of the people of Harrisburg; perhaps, at that time, it was nowhere thought of.

On one occasion, in the year 1819, it happened that a number of the members of the church (young people) met together at the house of the pastor. In the course of the conversation some one of the company suggested the idea: "Let us start a Sunday-school." To this another replied: "Where will you get the children?" The answer was, "Let us start upon the principle of admitting the children of all classes, rich and poor, without distinction, and we shall have scholars enough."* Before this, Sunday-schools seem generally to have been conducted

*This incident was related to me in 1850 by one of the participants in that meeting, and he stated that it was Dr. Lochman himself who made this proposition, and clinched it by adding, "My own children shall attend."—C. A. H.

upon the principle of teaching only the children of the poor, who could not get schooling elsewhere. The idea of admitting all classes was entirely original with the people here at Harrisburg: they borrowed it from no one, and it might be worth inquiring whether all others did not borrow it from them. * * In 1820 or 1821, the Rev. Mr. Winebrenner became pastor of the German Reformed church, and shortly afterwards a new school was opened by the brethren of that denomination.

The period of Dr. Lochman's connection with the church, extending over eleven years, enabled him, as a prudent and experienced pastor, to give it that *type*, to mould it in that *form* which, to its honor, through the grace of God, continues to characterize it to the present day. If it has been and still is a peaceful congregation, a house of brethren, keeping the unity of the spirit in the bonds of peace; if it has been strict and faithful in maintaining the old and excellent usages of our Church; if it has been a fast friend of the Bible, an enemy to fanaticism on the one hand, and to formalism on the other; if it has secured a position of any prominence in the Lutheran Church of our land: if it has obtained any respectability in the midst of sister Churches and before the world, this is in a great measure owing, under God, to the faithfulness of that pastor whose zeal and long-tried experience were summoned to direct its interests thirty years ago. As a pastor he was abundant in labors, fervent in spirit, prevalent in prayer, faithful in counsel; and some who, twenty years ago, were the tender branches of his planting, now stand like green olive trees in the house of God. Long may they flourish, with the dews of heaven to refresh them and the fruit of righteousness upon their branches!

THE CLOSE OF HIS LIFE.

Dr. C. W. Schaeffer, in the semi-centennial discourse above alluded to, thus describes his end: "Having entered the ministry in 1794, he was passing, in 1826, the thirty-second year of his pastoral labors. Then, however, infirmities began to grow upon him,

and ere long disease prostrated all his strength. Months of suffering intervened, suffering severe, yet borne with unmurmuring resignation; months, faithfully and profitably occupied in concern for the Church, in setting his house in order and completing his preparation already made for his latter end. On the 10th of July, 1826, he laid down his office in the Church upon earth to enter upon his reward in the Church of the first born, whose names are written in heaven."

"Need I relate how his decease was lamented by the people to whom he had dispensed the bread of life for eleven years, or how he was regretted by the people whom he had left eleven years before, large numbers of whom came to attend his remains to the grave? Need I say how his brethren in the ministry mourned, or how they who at different times formed the school of the prophets in his own house and were by him trained for the ministry of reconciliation, were afflicted at his departure? They mourned, they all mourned, as did the prophet, when he saw Elijah go up in a whirlwind to heaven, and he cried, My father, my father, and he saw his father no more! 2 Kings ii. 12."

"His remains were deposited in the grave in the presence of a large concourse of sympathizing friends. Dr. Endress, of Lancaster, conducted the solemn exercises of the occasion, preaching from the words of the aged Simeon, Lk. ii. 29: 'Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.'"

DR. LOCHMAN'S LITERARY REMAINS.

He published, in the year 1818, a small work, entitled "*The History, Doctrine, and Discipline of the Evangelical Lutheran Church.*"

We quote the preface, as follows:

"The history, doctrines and discipline of the Evangelical Lutheran Church are very little known among the English portion of the United States; because the writers on these subjects have generally written in Latin or German, and because their doctrines have hitherto been mostly taught and preached in the German language. It was this consideration that induced the author to write these pages in the English language. He is no bigot—no enemy to any Christian denomination whatever; believing that the Lord hath His people among them all, and that all true Christians, taken together from the different branches or denominations of the several Churches, constitute "the one, holy, Catholic Christian Church."

But, sincerely believing the tenets held and taught by Luther and his followers to agree with the Scriptures, and knowing that those tenets have been misrepresented by some, either ignorantly or intentionally—he humbly conceives that a simple history of the Church and an exposition of its doctrines and discipline, will be of great advantage.

"The authors from which he has taken information are Luther, Melanchthon, Seckendorf, Robertson's Charles V., Rees' Cyclopedia, Villers on the Spirit and Influence of the Reformation, Mosheim, Priestly, Milner and Kunze's Church Histories, and Michaelis, Hecker, Less, Osterwald and Seiler's Theologies, etc.

"He has endeavored to be as plain and popular in his style as possible, believing that his work would be the more useful to the unlearned, and adhering to Luther's maxim: Preach and write so that the common and unlearned may understand you, and you are sure to be understood by the learned."

The work is very elementary in its character, though

comprehensive, setting forth in a brief introduction an outline of the establishment and growth of the Christian Church to the era of the Reformation; then a rapid sketch of the organization and development of the Evangelical Lutheran Church, with remarks upon the rise of other Protestant denominations, upon revivals of religion, the work of missions, etc.; then a reprint of the Augsburg Confession, with comments upon some of the articles most commonly misunderstood among Christians of other denominations. This is followed by remarks upon synodical organization, the office of the ministry, the liturgy, catechisation, confirmation, festival days, etc.

The concluding statement is as follows:

"Having given a concise but correct statement of the history, doctrine and discipline of the Lutheran Church, I now submit the whole to the judgment of candid and unbiased readers. My intention was not to make proselytes; for I am persuaded that the Lord hath his people among all the different denominations of Christians, and I seriously believe that all penitent, believing souls, to whatever religious society they may belong, constitute the 'one, holy, catholic Christian Church.' All that I had in view was to make the citizens of the United States acquainted with the principles of that Church which took the lead in the glorious Reformation, and which may be considered the mother-church of all Protestants. But, in concluding, I cannot help expressing my pleasure in observing that the different denominations are drawing nearer to each other, and that bigotry is rapidly declining. In some parts of Germany and in Prussia the distinction of Lutheran and Reformed is already done away, and both churches consider themselves as one body. And God grant that this spirit of union and brotherly love may continue to spread! God grant that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith

in unity of spirit, in the bond of peace, and in righteousness of life!"

It may interest the reader to be furnished with a few extracts from this characteristic little volume.

COMMENTS ON THE CONFESSION.

When he comes to introduce his comments on the Augsburg Confession, Dr. Lochman remarks: "The Lutheran tenets must not be taken from the works of Luther written before the year 1530; for before that time he held several doctrines which he afterwards rejected. He had been an Augustinian monk, and had imbibed principles laid down in the works of Augustinus; and, as a violent papist, he was tenacious of many doctrines and customs which he afterwards renounced. 'I entreat you,' says he, in an address written near the close of his life: 'I entreat you to read my writings with cool consideration, and even with much pity. I wish you to know, that when I began the affair of indulgences I was a monk and a most mad papist. So intoxicated was I, and immersed in papal dogmas, that I would have been ready to assist in murdering any person who should have uttered a syllable against the pope; and I was always earnest in defending doctrines which I professed. I went seriously to work as one who had a horrible dread of the day of judgment, and who from his inmost soul was anxious for salvation. *You will find therefore in my earlier writings many things of which I do not now approve.* This may be called inconsistency by my

slanderers, but you, my pious reader, will have the kindness to make some allowance on account of the times and my own inexperience. I stood absolutely alone at first, and certainly was very unfit to undertake matters of such vast importance. It was by accident, and not willingly nor by design, that I fell into those violent disputes. God is my witness.' The Lutheran doctrines must therefore be taken from the later writings of Luther." * * *

"Luther was sensible of the defects of the Reformation. 'Many things,' said he, 'are yet to be made better. We have only made the beginning, and we have retained some customs for fear of giving offence to weak minds. They that come after us, we hope, will be enabled by the Spirit of God to do more.' We therefore find [adds Dr. Lochman] that the Lutheran church since that time has given up several customs and ceremonies which were existing at the time of the Reformation."

Under Art. II, "Of Original Sin," he remarks, among other things: "The consequences of the fall of Adam were: 1. The moral disease which we call, in the language of theology, original sin, or innate depravity of nature; and 2. the loss of immortality. Thus far is the sin of Adam imputed to us. We have, in consequence of it, an innate natural depravity, and we are all liable to death—but further, the fall of Adam is not imputed to us."

Under Art. IX, "Of Baptism," he states: "Baptism is considered by the Lutheran church as the washing of

regeneration; thus Paul calls it in Titus iii. 5. We therefore find that in the primitive church baptism and regeneration were used as synonymous terms. The Jews, when they baptized heathens, who became proselytes to them, considered them, when baptized, as regenerated; that is, although they were born of heathens, yet after baptism they were considered as if they had been born of Jewish parents; this was the received opinion of the word regeneration among the Jews. Thus, in Christian baptism, although we are by nature born in sin, and of sinful parents, yet in baptism God condescends in mercy, for Christ's sake, to adopt us as His children and to take us under His particular care."

"Original sin is forgiven in baptism, not as though it were no more, but that it is not imputed to us."

"The Lutherans baptize by pouring or sprinkling of water, but yet do not reject immersion; they consider one way as good as the other."

Under Art. X, "Of the Holy Supper," after alluding to Zwingli's "merely-a-memorial" theory, he states that Luther insisted that, agreeably to the nature of a sacrament, something must be offered and received. Hence arose that expression—true body. He wished to say that there really was a partaking of the body and blood of Christ in the Supper. The Lutherans therefore hold that the bread remains bread, and the wine remains wine; but as sure as the penitent communicant receives the bread and wine, so surely does he receive the body and blood of the Lord Jesus—or

in other words the benefits of redemption; that there is therefore a union or communion between the external signs and the body and blood of Christ, 1 Cor. x. However, they do not attempt an explanation of the manner of this union. Let it be called, they say, a sacramental union; because there is nothing in the nature of things that can illustrate it, or that is like it."

HIS VIEWS OF THE SACRAMENTS.

"The sacraments are means of grace, and therefore to be administered not only to the pious and converted, but also to those who are desirous of their salvation and willing publicly to confess their Saviour. It was not instituted for angels or the saints in heaven, but for the poor, the hungering and thirsting, and for those who desire the cure of their diseased souls. To say, I dare not go to the Lord's Supper until I am really converted, is the same as if a sick person should say, I will take no medicine before I am cured."

In a foot-note to this passage he says: "Judas was certainly in an unconverted state, and yet the Saviour suffered him to be at the table. He offered him His grace, and, had he made good use of it, he might yet have been saved."

DARE UNCONVERTED PERSONS COMMUNE?

In further commenting upon this article, he remarks: "Before I conclude this article I will take the liberty of translating a few passages from a work lately published in Germany (1814) entitled: Practi-

cal Remarks Concerning the Conduct of Evangelical Ministers. This work contains the opinions of a conference of preachers assembled at Herrnhut, and composed of members of different societies of Moravians, Reformed and Lutherans. Under the article of the Lord's Supper, they say: 'An evangelical preacher must often explain to his hearers the design and importance of the Holy Supper, and tell them what belongs to a worthy reception of the same; but he has no right to reject a person from receiving the communion because he supposes him to be yet in an unregenerated state. Such, however, as are openly living in sin, and would dishonor the table of the Lord, he may keep back until they come to a knowledge of their sinful state and promise to reform their lives. It is his great consolation that he dare tender an universal offer of grace, without hesitation, to all souls to whom he gives the sacrament; and we know not how often the Saviour makes use of this occasion to touch their hearts and lead them to repentance. It is an erroneous opinion that every unconverted person receives the holy sacrament to his damnation. The passage recorded, 1 Cor. xi. 29, certainly does not warrant the assertion; for Paul expressly says, in the 32d verse, 'When we are judged (punished, chastised, damned) we are chastened of the Lord, that we should *not be condemned* with the world.' We therefore draw upon ourselves temporal chastisement, if we do not receive this sacrament with becoming reverence and respect. It must also be considered that the

apostle does not say, he who eats as an unworthy person, but he who eats in an unworthy, unbecoming, disrespectful manner. So that he is not speaking at all of the worthiness of the communicant, but of the respect and reverence wherewith the sacrament is to be celebrated. If, therefore, a person comes to the table of the Lord with true reverence and humility, we need not fear that he receives it unworthily; and experience teaches that most persons are powerfully moved on that occasion, and we have no doubt of its being the means of bringing many to repentance and to Christ."

HIS VIEWS OF PREDESTINATION.

On the subject of *predestination*, he writes as follows: "In the Augsburg Confession we find nothing of predestination, because at the time of its composition there was no dispute about this doctrine. Gottschalk, it is said, was the first who held and taught an absolute decree, about the year 847. He maintained that God, from all eternity, had pre-ordained some to everlasting life and others to everlasting punishment: to such whom he had pre-ordained to life He gave His Holy Spirit and sanctified them; but with such whom He had pre-ordained to misery He would have nothing to do, because He determined they should be vessels of wrath; however, this doctrine was condemned by several ecclesiastical councils held in the ninth century. From that time until the time of the Reformation very little was said or written about it; therefore

Luther and his contemporaries made no mention of it in their confession of faith. As soon as Calvin, however, revived the doctrine of an absolute predestination, the Lutherans came forward to oppose it. Calvin's doctrine was, according to his own words (3d book, ch. xxiv.): 'Such as God has created to misery of life and perdition of death' that they should be the organs of His wrath and instances of severity, in order that they may come to their destination, He either deprives of the means to hear His word, or renders them by the preaching of it more stupid and blind.' * * With this doctrine the Lutherans could never agree; for they had expressly declared in their confession, delivered to the Diet at Augsburg, that Christ had offered up Himself as a sacrifice for the sins of the whole world."

"The Lutherans, however, do believe in a conditional predestination—a predestination of characters, but not of persons. They say that God from eternity determined to bestow salvation on those of whom He foresaw that they would persevere in their faith in Christ Jesus to the end; and to inflict punishments on those who should continue in their unbelief and disobedience, and resist His divine operations to the end. So that election was conditional, and reprobation, in like manner, the result of foreseen infidelity and persevering wickedness, and therefore had no influence whatever on the salvation or damnation of sinners, and was not to be attributed to any pre-ordination or decree of God."

NEW MEASURE BY THE OLD MINISTERIUM.

Under the head of *The Ministry*, he describes the office as it was viewed in his day, with its preparatory licentiate or probationer stage, its catechists and deacons. "A few years ago the Lutheran Ministerium of Pennsylvania introduced a new order of the ministry, called deacons. Observing that the number of congregations increased to such a degree that they could not be supplied with regularly educated clergymen, and that some congregations were willing and desirous of having certain pious and worthy men, who had occasionally exhorted them in their destitute state, established as their clergymen; but fearing lest by ordaining such men pastors they might lessen the encouragement to a proper study of theology and the languages, they thought it expedient to introduce the order of deacons. They humbly conceive that this order was found among the primitive Christians; for Paul in his epistles speaks of bishops and deacons, who were to be ordained by the laying on of hands. 1 Tim. iii. and Phil. i. 1."

"These deacons are empowered to preach, and to perform all ministerial acts in the congregations committed to their charge, but cannot vote in matters of controversy concerning doctrine; neither can they be elected to any office of the Synod or Ministerium."

"These regulations have been made for the purpose of opening the door for pious and worthy men who had no opportunity to obtain a liberal education, and may nevertheless be very useful in the church; and,

at the same time, to give encouragement to a proper study of theology and the languages; for such only can become pastors who have had a regular and sufficient education."

HIS PUBLISHED SERMONS.

In 1828 a volume of his sermons in the German language was published by his son, Rev. A. H. Lochman, who succeeded him as pastor of Zion's church in Harrisburg. The editor remarks, in the preface: "These sermons were not written for publication; but, at the request of some of the friends and acquaintances of the deceased, who wished to have some memento of their former teacher, they have been selected from his manuscripts and given to the printer. . . . They were nearly all the product of his earlier years, for in later life he wrote no more German sermons. And they were not written for critics, for learned readers, or for the sake of fame among men, but rather for the edification of plain people for the promotion of true piety; and the attentive reader will find that they were written more for the heart than for the head."

A few selections will suffice to illustrate their character and the general style of their contents.

TEXT: *Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.* Rev. iii. 16.

INTRODUCTION.

It is a sad but truthful observation, that most men are altogether too indifferent and unconcerned in matters that relate to religion and consequently to their own soul's salvation. This was the case already before the flood, for then already God had

to complain: My Spirit shall not always strive with man, for that he also is flesh. [Or, as the writer quoted from Luther's version: Men will no longer bear my Spirit's rebuke.]

It was the same in the days of David; for he had to complain: "Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men." It was the case also in the days of the Apostle John, for here in the text the lukewarm condition of the church in Laodicæ is bewailed.

And is the condition of Christianity in our day much better? Alas, wherever we turn our eyes we find the great majority leading a lukewarm, indolent, careless life. Yes, even among those who still highly prize Christianity, and observe its outward ordinances, we find a great lukewarmness in the discharge of their Christian duties. It may be replied, there is a much better state of affairs among us than in the days of our forefathers. One hears no more of persecutions and conflicts among the religious parties. Men are not as bigoted and superstitious as formerly. More care is now taken of the poor than there used to be. Institutions are established for the relief of all kinds of sufferers. Yes, all kinds of efforts are put forth to extend the kingdom of Christ. It is true, our age is in many respects deserving of praise, but it is just as true that this is still no true mark of piety, and that along with all this one may be reckoned among the lukewarm Christians. It is just as true that lukewarmness in religion prevails among many, old and young.

What can therefore be more necessary, my brethren, for a minister of the Gospel, than occasionally to warn against this indifference; for if it be true that there is an omniscient, holy, just and good God, a God whose good will is our highest happiness, and whose displeasure our greatest misfortune, then there can be nothing more foolish and injurious under the sun than to worship him in a cold and indifferent manner.

Is it true that Jesus Christ is the Saviour, as the Bible describes him to us, the Saviour who for our sake suffered and even died? O, He surely deserves our warmest gratitude and our most ardent love! Is it true that we have a soul to save or to lose?

—that heaven or hell, salvation or damnation awaits us? Then there can be nothing more foolish, or ruinous than to neglect one's soul and hasten towards eternity in carelessness and security.

Allow me therefore to address you upon the theme: *The terrible consequence of a lukewarm Christianity;* and *first*, to describe the persons whose Christianity is lukewarm, and *secondly* to show their fearful condition.

I. The Lukewarm.

1. Such as concern themselves little about the knowledge of God, and to whom it is of no account what they believe.

2. Such as care but little for their Christian duties, and to whom it is of no account how they live.

3. Such as pay but little regard to the use of the means of grace.

4. Such as like to keep in with the world and at the same time with Christ.

5. Such as will not connect themselves with any Christian denomination.

II. Their Alarming Condition.

1. They are now odious and abominable in the sight of God.

2. In eternity God will disown and reject them.

Application.

Text: "*Come unto me, all ye that labor and are heavy laden,*" etc. Matt. xxviii. 29–30.

Very precious, comforting and encouraging are the truths that are here addressed to us from the lips of Him who is the Truth. He lovingly invites the weary and heavy laden, and gives them the promise that if they come they shall find the greatest treasures, the highest good, they shall find rest for their souls. These are the truths that I wish to set before you, by divine assistance, in the present hour.

But if such a discourse is to be accompanied with blessing and value to your hearts, you must listen attentively and in a devout spirit, must give access to the gracious influence of the good Spirit and receive the word in a good and honest heart.

If this be done, the blessing will not be withheld; if this were always the case where the divine word is preached, the promise of the Truthful One would be always fulfilled: "My word shall not return unto me void, but shall accomplish that which I please and prosper in the thing for which I send it."

In such a spirit and temper let us now consider this invitation of Jesus to all the weary and heavy laden, with its glorious promise annexed.

I. Who are the Weary and Heavy-laden?

1. Such as plague themselves with all sorts of works of the law and with commandments of men.

2. Such as are awakened to a consciousness of their sinfulness and danger.

3. Such as are oppressed by a grievous burden of doubts in religious matters.

4. Such as are under the slavery of sin and the tyrannical dominion of Satan.

5. Such as are sighing under the burden of the disappointments and afflictions of this life.

6. Ministers of the Gospel, who indisputably have an office wearying, laborious and burdened with many cares and responsibilities.

II. The Invitation.

It is three-fold.

1. Come unto me.

2. Take my yoke upon you.

3. Learn of me.

III. The Promise.

1. Refreshment. [Luther: Erquickung].

2. Rest.

Application to the various classes above described.

A PATRIOTIC DISCOURSE.

During the war of 1812 he preached before the Lebanon county soldiers, on the eve of their departure, from the text Ps. xx. 1, 2: "The Lord hear thee in

the day of trouble; the name of the God of Jacob defend thee."

I know no words in the Bible more appropriate for this day than those I have just read. They contain a congratulatory prayer in behalf of David and of the troops that were about to march from Jerusalem against the enemies of the land. The Jews had many enemies and had often to go to war. It seems that at this time the Philistines were about to invade the country and David gathered an army to oppose them. The people who remained at home then sang this twentieth psalm at the departure of the troops, as a farewell greeting for David and his soldiers.

To-day we find ourselves in the same circumstances as they were then. An enemy has invaded our country and begun to devastate it. Already many towns have been pillaged, and even our capital city has been seized. For this reason many of you are now here gathered together as soldiers, and ready to depart and aid in driving off this enemy; and others are here with sad hearts to wish you God's blessing on your way.

Yes, my dear brothers! who have stepped forth to defend your country in these critical times, we have for you the same wishes that the Jews had for David and his departing troops; and with deep emotion we call to you: "*The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee.*"

Allow me, my brothers, more fully to explain this parting salutation of good citizens to their beloved brethren at their departure for the defenee of their country, and to impress it upon your hearts.

And Thou, O Spirit of God, assist me in this attempt; keep my heart in a holy, calm and quiet frame; give force and energy to my words.

I. The Lord hear Thee in the Day of Trouble.

Trouble is of many kinds. Trouble has eome upon us when we must leave our dear ones and go to war; when we have much to endure upon the march; if we should be sick far from home; when we are fighting with the enemy; if we are wounded or captured.

Such are the troubles to which soldiers are exposed ; and at such times we ought to call upon God, who is the best helper and comforter. David often did this. The Lord was his refuge in times of trouble ; the Jews knew this, and hence they prayed in the text : "The Lord hear thee in the day of trouble." As though they would say : "In the time of need thou wilt surely call upon God ; and, when thou doest this with thy troops, it is our wish that the Lord may hear thee."

There are many, indeed, who think it is not suitable for a soldier to pray ; that it suits him better to curse and carouse ; but such people must have very little regard for God and His word. History teaches us, on the other hand, that among the greatest heroes there were those who most devoutly prayed. David is an example ; Moses, Joshua and Gideon are examples. That Christian legion that fought so bravely and gained the victory under the emperor Aurelius Antoninus in the second century, were diligent in prayer ; and even the heathen emperor ascribed the glorious victory to their prayers and the bravery that resulted from them, and for this reason he arrested the persecution of the Christians. And show me a greater hero, and a man more earnest in prayer, than Gustavus Adolphus, the Swedish king who lived at the time of the Thirty Years' War and fought for freedom of conscience. But what need have we of examples in ancient history ? it is enough when I say that our great immortal Washington was a man earnest in prayer.

Follow this example, too, dear brothers, in your day of need. Be not ashamed to call upon God ; for, as honest Gellert says : "He who is ashamed of the duty of prayer is ashamed to be the friend of God." Yes ; from this day forth forget not this duty. When you arise in the morning, let this be your first thought, quietly to call upon God for His protection and assistance ; and when you lie down at night let your last act be to think of Him and thank Him for His care and guardianship ; and if you be called into the battle-field, let your prayer ascend for help, for protection, and the divine favor. It will not make you cowardly—no, it will make you more courageous and confident.

And our heart's desire for you is that the Lord may ever hear you. This was the desire of the Israelites in the text; and this is our desire to-day, as you leave us. "The Lord hear thee." Has He not promised it? Has He not said, Ps. l. 15, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me?" O, that He may ever fulfil this promise for you!

But if this is to take place, you must conduct yourselves as Christians, and avoid everything that can excite God's displeasure and drive away His blessing. Especially, I beg of you, abstain from all dissipation and disorderly conduct—from drinking, gambling, cursing, and swearing, vices to which soldiers are so addicted; by these you would only waste your strength, squander your money, burden your conscience, rob yourselves of all trust in God, and add terrors to the hour of death. Abstain, beloved, abstain from these vices! May it never be said of you: "The soldiers of Lebanon county were dissipated and vicious!" Let us rather hear in your praise: "They conducted themselves as Christians, as men! They were orderly on their march and in camp, and on the battle-field they were brave."

II. The Name of the God of Jacob Defend Thee.

You will no doubt be exposed to many dangers, as well upon your march as on the battle-field. You will be in danger from the autumnal sicknesses, in danger from the enemy, in danger of your life. Now, in these dangers we heartily wish you the protection of Jehovah. May almighty God, who shielded Jacob on his journey and in all his career, be also your shield and buckler; may He defend you also wherever you may be. And this He can do. He has protected thousands in the greatest dangers. He defended David and his troops. He stood by our forefathers in the war of the Revolution, and brought many safely through its hazards. Even now, as I address you, many are sitting here who have experienced divine protection amid the dangers of war. And so He can protect you also as well upon the field of battle as at home; only give heed to what we read in the ninety-first Psalm: "He that dwelleth in the secret

place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God, in Him will I trust." This our immortal Washington experienced, and others of our bravest warriors. God was with them. He was their preserver.

And is not God unchangeably the same now as ever? Yes, He is the same yesterday, to-day, and forever. O trust then in the Lord, dear brethren; the God of Jacob, the God of your fathers, still lives. He can protect you, too, and bring you safely back to your dear ones. And should you even die—well, you might die at home; and if you die upon the march, or in battle, you die in the fulfilment of your duty. But O, care for your soul; if this be safe, then death upon the battle-field is a death of highest honor.

Hope then upon the Lord—hope for His protection and help. "Our fathers," says David, Ps. xxii., "trusted in Thee; they trusted, and Thou didst deliver them. They cried unto Thee and were delivered; they trusted in Thee and were not confounded." O that you may never be confounded in your hope; that we may have the happiness of welcoming you honorably back again safe and sound; that we, your teachers, may see you again in the midst of our worshiping congregations! O that your wives and children may again embrace and kiss you! May your parents, young men, have the joy of welcoming you back again to the bosom of your families!

O God! O God! Grant us this, our heart's desire!

III. God Send Thee Help from the Sanctuary and Strengthen Thee Out of Zion.

David had Cretans and Philistines as his body guard—strong, robust, skilled warriors—and he had also many thousand other troops about him; but he did not trust altogether to these; he desired help from the sanctuary, strength out of Zion—support from God! And this those who remained at home desired in his behalf. They wished him help from heaven; and this is indeed the best help. O my brethren, he who relies only upon men is deceived. If the Lord be not our helper, we cannot succeed.

This is therefore our desire for you, that the Lord may send you help from His sanctuary, that He may give you courage and strength, that you may prevail in every struggle and be victorious! For this we will heartily pray; that shall be our petition as often as we assemble here in the sanctuary of God; that shall be our petition as often as we draw near to God in our chamber. Never, never will we forget you. Our best wishes and our most ardent prayers shall often ascend to God in your behalf.

This it is that I wished to say to you in this solemn hour of parting. May it comfort and encourage you! Go, then, relying upon Almighty God. May He hear you in the time of trouble, defend you in danger, send His angels to escort you on your way, send you help from His sanctuary and strengthen you out of Zion; may he give you victory over your enemies and bring you back to the bosom of your families!

Here I should now close; but there still remains a duty for me to perform, and it is this: to speak a word of consolation for the distressed friends whom you leave behind. I see here many women with hearts that are breaking at the departure of their husbands; many children that are thinking with grief of the marching away of their fathers; many parents that are mourning over the departure of their sons; and many brothers and sisters that are sorrowing at heart over the approaching farewell to the brothers who are about to leave them. And O that I had the grace and the ability to speak a word of consolation and encouragement to such! I will attempt it.

First, then, my beloved, we cannot alter the situation of affairs. The war is upon us, and our cities are threatened, and there is now nothing else possible but to step forth for the defence of the country. We cannot make it otherwise, even if we were to tear out our hair and melt our eyes to tears. No, we should thus only make our misery the greater.

Was helfen uns die schweren Sorgen?
Was hilft uns unser Weh und Ach?
Was hilft es, dass wir alle Morgen
Beseufzen unser Ungemach?
Wir machen unser Creutz und Leid
Nur grösser durch die Traurigkeit.

Again; we are still much better off than many others who live in the seaports and along the seashore. There not only must the men leave home, but the women and children are in danger of suffering from the attacks of the enemy, or must leave house and home and flee; but this is not the case with us. Here we can in this respect be undisturbed, and we can thank God that it is still as well with us as it is.

For the families of the poor the case is sad indeed. How shall the women and their children get along whilst their husbands are gone? But we hope some plan may be devised for relief in this emergency. Indeed, I know there are many benevolent people in our vicinity who will contribute their share for the support of those in such need; and I take the liberty of proposing, here and now, that we meet together, as soon as possible, and devise ways and means to provide for such persons as these.

Finally, my beloved, I advise you all, women and children, fathers and mothers, brothers and sisters, and friends of those who are about to leave us: draw near to God, and commit your cares to almighty God, putting your trust in Him and hoping in Him in every time of need; bear your fate like Christians, and do not grieve the hearts of your departing friends by your tears and lamentations. God will not forsake or neglect you. He can protect your dear ones and support you.

Nun so weicht ihr Sorgen
Denn fuer heut und Morgen
Sorgt ein anderer Mann.
Ihr sollt ruhig bleiben;
Eure arbeit treiben,
Wie man immer kann.
Christi Blut—stärkt euren Muth,
Und lässt euch in Noth und Plagen
Nimmermehr verzagen.
AMEN!

VALEDICTORY AT LEBANON.

In the month of August, 1815, he preached a farewell sermon to the congregations of "Lebanon, Millerstown, Berg-Kirch, Zoars-Kirch and Campbellstown."

Text: Rom. vi. 24, "The grace of our Lord Jesus Christ be with you all. Amen!"

Now it has been decided that we must part. We have been living together these twenty years intimately associated with one another, sharing our joys and sorrows—and now we are to be separated! Verily, the thought pierces my heart far more deeply than I supposed it would.

"But why must he go? Why does'nt he stay with us?" This question, my beloved, you have a right to ask, and I will answer it.

First, I always thought it was not well for a minister to labor too long in the same congregation. Many hearers become so accustomed to his exhortation to repent, believe and grow in grace, that the most earnest appeals no longer make any impression—others are converted only to the preacher, and think that if he loves them they are all right—still others find nothing more new and attractive in him, and become careless and negligent in their attendance at the public worship and in their whole Christian life. Hence some denominations prescribe that no preacher shall continue to serve a congregation more than a certain number of years; some limiting this time to seven, some to five, and still others to two years. When I first came among you I did not intend to remain with you more than ten years at the longest; and every time that I received an invitation or call from another church, I thought, it may be my duty to go. But love for you always held me back; love to you overbalanced all the temporal inducements that were held out to me. But the greater half of my life has now passed; scarcely shall I be able to perform my official duties with alacrity for twenty years longer; and it is therefore high time for me to make a change.

In the next place I feel a strong inward call to go. I know, indeed, that I shall not better myself much in external matters, perhaps rather suffer by the change; and yet it says ever: Go, go. You yourselves know that I have refused many better calls, for this is the thirteenth that I received during my residence among you; but I was never so well convinced that I should go, and this call I least of all desired; and yet an inner voice is ever

whispering within me: Go, confidently, in the name of the Lord. Ought I not to regard this as an intimation of Providence?

Finally, I am convinced that in the matter of the education of my children it would be well for me to go.

These, my beloved, are the reasons that have led me to make this change, and I hope that reflecting persons will be satisfied with them.

As I am now about to leave you, I desire to leave with you the best wishes of my heart, and to this end I have chosen the text that you may find in the sixteenth chapter of Paul's Epistle to the Romans, and the twenty-fourth verse, which reads as follows:

"*The Grace of our Lord Jesus Christ be with you all. Amen.*"

He discusses it under two heads:

I. An Exposition of the Meaning of this Wish of the Apostle;

II. What the Members of the Church are to Do if this Wish is to be Fulfilled.

INTRODUCTORY DISCOURSE AT HARRISBURG.

In September, 1815, he became pastor of the Lutheran churches at Harrisburg, Middletown, Wenrich's, and Schupp's, taking as the text of his introductory discourse, Col. i. 28: "*Whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.*"

Introduction.—To-day, my beloved, I begin a new period of my life. I enter into an entirely new relationship. From this day forth I am to be the instructor of this congregation and those connected with it; to perform the duties of an evangelical teacher among you. Your souls are, so to speak, to be bound upon mine, and I must give an account on that great day, of my stewardship among you. I feel the importance of the office again this day in full measure, and I lift up my prayer most devoutly to the throne of God, with the holy poet, Ps. lxxxvi.

2: "O Thou my God, save [in German, *help*] thy servant that trusteth in Thee!

Yes, my hearers, I rely wholly upon the Lord, whilst I enter upon this office among you. God who has wonderfully led and blessed me from my childhood; He who sustained me in my labors for twenty-one years in Lebanon, and blessed me temporally and spiritually; He who brought those shattered churches into a state of prosperity, so that their praise resounds far and wide, He can and will sustain me here by His grace, upon which I confidently rely.

And what a joy it would be to me in later years if I could bring up into a flourishing condition this church and those connected with it! What a joy if I could arouse from their sleep those among you who are slumbering in sin, if I could frighten away the vicious from the path of vice and guide them into the path of virtue! What a delight for my heart if I could conduct awakened souls from fanaticism to Jesus Christ, and if I could help pious souls along the way of life and present them perfect in Jesus Christ! This is *the high aim of the gospel ministry*, and it is of this high aim that I desire to speak to you at this time. For this purpose I have selected the words that we find recorded in Col. i. 28. "Whom we preach," etc. Give me, then, your undivided attention, whilst I seek, under the guidance of these words, to exhibit to you

The High Aim of the Gospel Ministry.

In order to make this perfectly plain we shall need

I. To describe the nature of the office of the gospel ministry and of its various duties.

II. To set forth its high aim.

* * * * * * * *

STILL REMEMBERED IN HARRISBURG.

Dr. Lochman's eager desires and fond anticipations as expressed in this discourse were more than realized. The Lord spared him to minister to that church and

its affiliated congregations for half a score of years, and blessed his labors there with wonderful success.

And these abundant labors were cordially and gratefully appreciated. We have already learned, from the recorded testimony of some of those who knew him best, how highly he was respected and esteemed by all classes of the community—heartily beloved, indeed, both by old and young. He was in many respects in advance of his time; a pioneer among our Lutheran people in benevolent and educational enterprises, always ready to do his full share in any judicious movement that contemplated the public welfare.

It was not until more than twenty years after his death that I was called to occupy the pulpit he had so worthily filled, but the memory of Dr. Lochman was still fresh and fragrant in that community. I was often deeply affected by the proofs of the strong hold he had obtained upon the affections of his people, and confess to have been stimulated thereby to earnest effort to imitate in some humble measure such an illustrious example of self-sacrificing industry and pastoral fidelity.

BENJAMIN KURTZ, D. D., LL. D.

PREFATORY NOTE.

FOR the following memoirs the writer is largely indebted to some who have preceded him, viz.: *Rev. Dr. J. G. Morris*, in his entertaining and instructive "Fifty Years in the Lutheran Ministry;" *Rev. Dr. Hutter*, in his "Eulogy on the Life and Character of Rev. Benjamin Kurtz," and *Dr. M. L. Stoever*, in his "Reminiscences of Deceased Lutheran Ministers."

Intimately acquainted with Dr. Kurtz for more than thirty years, I can cheerfully testify to the accuracy of these delineations of his character and labors, expressed, as they often are, in language more eloquent and appreciative than I could myself employ; and I have taken the liberty, therefore, of quoting freely from them, as occasion offered, without in all cases making special acknowledgment.

HIS PARENTAGE AND EDUCATION.

"BENJAMIN KURTZ," writes Dr. Stoever, "was born in Harrisburg, Pa., on the 28th of February, 1795. He was a lineal descendant of one of the Halle patriarchs, the grandson of Rev. John Nicholas Kurtz, who came to this country in 1745, as an associate of Henry Mel-

chior Muhlenberg in his missionary labors, and who was the first Lutheran minister ordained in this country, at the first synodical meeting, held in 1748. The names of his parents were Benjamin and Elizabeth Kurtz, who were much respected for their industry and integrity in the community in which they lived, and who endeavored to impress upon the minds of their children the great truths of the Gospel. The childhood and youth of Benjamin were marked by a freedom from all vicious tendencies and by seasons of deep religious conviction. His earliest religious impressions he traced to his eighth and twelfth year, in connection with the reading of God's Word and his attendance upon the services of the Presbyterian church. These serious impressions were, for a time, apparently effaced from his mind, and it was not until he reached his eighteenth year, after having passed through a most painful struggle, that he experienced, as he supposed, a change of heart. 'Rev. Dr. Lochman was chiefly instrumental,' he says, 'in leading me to an acquaintance with the Saviour of sinners.' "

"When quite young he exhibited remarkable fondness for study and great quickness in the acquisition of knowledge. His progress was rapid and thorough. At the age of fifteen he was employed as an assistant in the Harrisburg Academy, of which he had been a pupil. Subsequently he gave private instruction in Latin and Greek, and also in the German language. He was thus early trained to industry and self-reliance, and to those habits of mental discipline which

gave so much strength and energy to his character in his future career."

"He was designed by his father for the legal profession, and an arrangement for the prosecution of his studies had already been made with Hon. Amos Ellmaker, of Lancaster, as his preceptor. But, through the influence of a pious grandmother, such a prejudice had been awakened in the young man's mind against the profession, that he felt as if he could not engage in its study. 'I am unwilling,' he said to his father, 'to become a lawyer; I will consent to be a shoemaker, a tailor, or anything else, but I desire most of all to be a minister of the gospel.' The father, although disappointed in his expectations, yielded to his son's wishes."

"Here, however," says Dr. Hutter, "a difficulty intervened, from which a less resolute mind might have shrunk dismayed. The father had his obstinate parts, and insisted, at the threshold, that he must be a *German*, and not an *English* preacher. The mother preferred the English, for the reason that with that language alone she was conversant. 'Blessed are the peace-makers.' Exhibiting then already a happy, strategical talent, young Benjamin harmonized the the parental difference by pledging to qualify himself to preach *in both languages*.'

"At the age of eighteen (continues Dr. Stoever) we find him diligently and earnestly engaged in the study of theology, under the direction of Rev. Dr. George Lochman, then of Lebanon, Pa., to whom stu-

dents at that day, from different parts of the church, resorted, and for whose memory Mr. Kurtz, until the end of his life, cherished a most profound veneration."

HIS EARLY LABORS IN THE MINISTRY.

He was licensed to preach the gospel by the Synod of Pennsylvania, at its convention in Frederick, Md., in the spring of 1815, and immediately received a call to Baltimore, as assistant minister to his uncle, Rev. Dr. J. Daniel Kurtz, and subsequently as pastor of a contemplated English Lutheran congregation in the same city. The latter appointment he declined; and, after remaining a few months in the service of the German church, he accepted the invitation to become pastor of the Hagerstown charge, then consisting of five congregations. When he entered upon his duties there he was the only Lutheran pastor in the county (Washington). When he resigned his position, sixteen years later, the same territory embraced six pastorates, and the numerical strength of the church, notwithstanding the numerous emigrations to the West, had been more than quadrupled.

Dr. Kurtz's labors during this period of his ministry were crowned with the most wonderful success. Youthful as he was, he had no difficulty in sustaining himself, and rapidly rose in public estimation. A zealous advocate of catechetical instruction, large numbers attended the exercises. On a single occasion, preparatory to the Holy Communion, he added to the church by the rite of confirmation one hundred and

fifteen members. Extensive revivals of religion accompanied his efforts, and through his instrumentality many Mennonites, and the young of no denominational predilection, were brought under religious influences. During the first few years of his ministry he preached exclusively in the German language, but he was soon convinced that unless English services were introduced into the sanctuary, the interests of the church would suffer, and the members would ultimately be dispersed. Although there was much opposition to the measure, he was allowed to preach English every six weeks, afterwards every four, then every two weeks, and finally every Sunday evening. Here, as elsewhere, the Germans adhered with great tenacity to their vernacular tongue. He also encountered great difficulties, and even personal persecution, in connection with his efforts in the temperance reform, and revivals of religion, and the introduction of prayer-meetings and Sunday-schools into his congregations. But in the course of time great changes were effected. Those who had been most hostile to these measures became their most zealous advocates and his warmest friends. He triumphed over all opposition. Under the influence of his faithful preaching and laborious pastoral ministrations, multitudes were reached by the truth, inquirers were directed, sinners converted, and the people of God led to higher attainments in piety and greater efficiency in the service of their Master.

In the *Lutheran Observer* of Dec. 5, 1845, he thus describes the state of things in the region about Hagerstown when he began his labors there:

"Thirty years ago, and a little more, when we had just got out of our 'teens' and were decidedly too young and inexperienced even to enter the ministry, and much more to take upon us so important and arduous a charge, we became in the providence of God the pastor of that old and numerous church. We at first met with much opposition, and had many battles to fight and victories to gain before we could feel bottom or find anything like a firm foothold. But God stood by us, our friends increased, and the people in town and all around, especially the Lutherans, and above all the pious ones, upheld us nobly. In the course of a few years we became *literally* bishop —not by ordination, but by *common consent*—of all the Lutheran churches in Washington county, including several in Pennsylvania, and even Virginia. Our diocese in process of time comprehended, besides Hagerstown, Funkstown, Beard's, Smithstown, Cavetown, Leitersburg, Beaver Creek, Huett's, Boonsboro', Baker's Cross Roads, Sharpsburg, Fiery's, Williamsport, Mercersburg, Newcomer's School House and Waynesboro', besides divers other preaching places in Pennsylvania, Virginia and Maryland. These churches are now served by some eight or nine or more pastors, who have all settled there since, and are doing good far more successfully than we could in the day of excessive labor, great trial and formidable resistance."

"Our brethren sometimes complain at present of hostility, and doubtless they have cause. But they can hardly form an idea of the difficulties of their senior brethren who were called to stand in the first breach, and to march up to the first onslaught of a numerous host, unaccustomed to defeat and confident of an easy triumph. Brother Abraham Reck was with us in that day with all his soul; he can speak of opposition. Dr. Schmucker, Sr., and one or two others also gave us their countenance, though they did not mingle exactly in the same manner in the strife; let them talk. Now-a-days faithful ministers usually find the ice broken, and have a strong phalanx of godly people to sustain them; and Satan, moreover, is measurably bound now. In that day he walked abroad almost 'without let or hindrance.'

Episcopal ministers attended horse-races and balls. Presbyterian ministers were indeed *orthodox* up to the hub, but as 'dead as door-nails,' and preached about waiting God's time to be converted; and Lutheran elders and deacons, as well as Reformed, played cards and were managers at dances, and got drunk, and were often elected to office just to force them to go church and carry the bag about, and so get the laugh upon them. These, to be sure, were all extreme cases, and there were honorable exceptions; but so it was, and it was deemed fanatical to oppose such doings, and we were more than once denounced as a 'sanctimonious hypocrite,' because we ventured to take exception."

INTRODUCES PRAYER MEETINGS.

"When we proposed holding a prayer-meeting, our best friends dissuaded us, and assured us that it would 'break our neck.' When we persisted and consented that it should be held not in private houses but in church (in order to give as little offence as possible), the sexton was forbidden to open the church or perform any official duty for us. And we more than once quarrelled with him for his neglect, and 'nabbed' the key from the nail under the looking-glass, in his very presence, unlocked the church ourselves, rung the bell, lighted the candles, and then lectured to five or six people, all women but one, and he was the unwilling and yet yielding sexton. The fact is, we could tell some queer comico-tragic tales and relate some marvellous scenes, involving sometimes the ludicrous, and sometimes the solemn, in reference to those times; but as we ourselves were mostly the 'hero' or the 'victim,' it would savor too much of egotism. Let by-gones, therefore, be by-gones."

HIS MISSION TO EUROPE IN 1826.

While thus diligently and successfully prosecuting his pastoral labors at Hagerstown, he was appointed in 1825, by the General Synod, to visit Europe for the

purpose of soliciting funds and books for the contemplated theological seminary. This institution, the first-born child of the General Synod, was then just in embryo.

"In 1824," writes Dr. Morris, "Rev. S. S. Schmucker, of New Market, Va., preached a sermon before the Synod at Middletown, in which he recommended the enlargement of his private theological school into a general institution. Several months afterwards, Rev. B. Kurtz, of Hagerstown, informed Mr. Schmucker that Prof. McClelland, of Dickinson College, had told him that the trustees of that college were anxious that the Lutheran Church should establish a seminary at Carlisle. This proposition was not accepted; but Mr. Kurtz proposed another plan which had been laid [by him] before the Conference at Martinsburg, Feb. 9, 1825, which was that the seminary should be located at Hagerstown; that the church school-house would be offered as a lecture room; that the professor should serve several country churches, and that the *pastor loci* should be one of the professors. The plan was not adopted, on the ground that the Synod alone was the proper body to elect professors; but by this arrangement the professors would elect themselves, for it was understood that Mr. Schmucker was to be one, and Mr. Kurtz was the pastor.

THEOLOGICAL SEMINARY IS ESTABLISHED.

At the meeting of the Synod in October, 1825, at Hagerstown, Messrs. Schmucker, Krauth, and Kurtz

were appointed to draft a plan for the immediate establishment of a seminary, which, with the additional articles, was subsequently adopted by the General Synod. A month afterwards the General Synod met at Frederick, when the plan which was proposed by the Synod of Maryland and Virginia was adopted, and immediate measures were taken to collect funds for the support of the institution."

Dr. Schmucker undertook to prosecute this work among the English-speaking churches of the Eastern States, with many of whose leading pastors he had become acquainted during the course of his collegiate and theological studies [in the University of Pennsylvania and Princeton Theological Seminary], and Dr. Kurtz was selected as the most fitting person to go upon this errand to Europe. He was extremely reluctant to undertake this mission; but, having at length succeeded in arranging with Revs. Messrs. Ruthrauff and Medhardt for the supply of his pulpit during his absence, he started upon his journey in the spring of 1826, abundantly provided with letters of introduction to the ecclesiastical authorities abroad. His commission, handsomely engrossed upon parchment, is quite a curiosity in its line, and is now preserved in the archives of the seminary.

INCIDENTS OF HIS JOURNEY.

The beginning of his journey he describes as follows: [*Lutheran Intelligencer*, II., 275.]

"I left home on the 10th of March in the mail stage, and on

the evening of the ensuing day arrived in Harrisburg. Here I spent ten days with my parents and relations, during which time I delivered several sermons and had frequent interviews with the Rev. Dr. Lochman, one of the best and most amiable of men, who was afflicted with an apoplectic stroke and had suffered a considerable impairment as well in his intellectual as in his bodily powers. It was a source of unfeigned grief to me to find the man who had been chiefly instrumental in preparing me for the ministry and in leading me to an acquaintance with the Saviour of sinners, and, above all, who had been so prominently useful in the kingdom of the Redeemer, the subject of a dangerous and ravaging disease, which at once threatened to put a period to his usefulness and his life in this world. * * When I with tearful eye took leave of this able and worthy veteran of the cross, he affectionately embraced me, and at that moment I thought: Alas! I shall see thee no more on this side of the grave, and my opinion was afterwards but too literally verified. Peace be to his ashes! He now rests from his labors, and his works, which were numerous and benevolent, have followed him."

"I cannot forbear making favorable mention, on this occasion, of the extreme politeness of Governor Schulze, in Harrisburg, who in his official capacity furnished me with a flattering recommendation to Europe, and also with the seal of the Commonwealth, etc, at his own personal expense. This excellent and amiable man has also laid our church under additional obligations by since kindly consenting to make a new and better arrangement with the Rev. Chancellor and Professor Niemeyer, of Halle, in Prussia, relative to the future transmission and disposition of the several legacies due us from that place for the support and benefit of our church in the United States."

"During my stay in Harrisburg my highly esteemed brother, the Rev. Dr. J. G. Schmucker, of York, paid a visit to that place and aided me in putting my papers and credentials in order. When we parted he encouraged me to prosecute my work with great zeal, and with prayerful confidence in the Great Head of the Church, and added, in his peculiarly em-

phatic manner, 'If you meet with dangers and difficulties, if your heart is sometimes discouraged and your mind depressed, remember for your comfort—*the whole church of which you are a member will be engaged in prayer for you.*' What a deep and lasting impression this remark made on my mind! What a rich store of consolation it proved to me—and how frequently did it afterwards recur to my memory, as well amid the raging billows of the great deep as in the dangers of many dark and tedious nights and the perplexing difficulties necessarily connected with the enterprise in which I had embarked."

"Having transacted my business in Harrisburg and seen my two little sons committed to the care of my aged and affectionate parents, I continued my journey to Philadelphia. Here I had the happiness to meet my beloved brother, Professor Schmucker, who was industriously and successfully engaged in soliciting contributions for the seminary in Gettysburg. * * In the house of Rev. Dr. Schaeffer, of Philadelphia, to whom I feel myself indebted for many acts of civility, I found some of my credentials, and a variety of letters of introduction to Europe, obtained from distinguished gentlemen in Baltimore through the kind and friendly influence of my uncle in that city, the Rev. Daniel J. Kurtz."

In New York he was further equipped by Rev. Dr. F. C. Schaeffer with letters that introduced him to "some of the first divines and literary characters on the Continent," who subsequently rendered him important services. "Whether a wise and merciful Providence will be pleased to permit me to set my feet on transatlantic shores, to crown with success my feeble efforts in behalf of our seminary, and to return to the bosom of my friends and congregations—lies concealed behind the curtain of futurity. May the *will* of heaven be accomplished, and even though that *will* may have decreed my grave to be amongst the

foaming billows of the raging deep. I am not concerned for a long and splendid career, but for a life of usefulness and devotedness to God."

In subsequent letters, addressed to Rev. Dr. D. F. Schaeffer and published in the *Lutheran Intelligencer*, he describes at length his voyage across the Atlantic, his experiences and adventures in Liverpool, London, etc., and, indeed, his entire tour and labors abroad. Some extracts may interest the reader.

REMARKABLE ADVENTURE IN LONDON.

"Before I embarked I purchased a bill of exchange in New York on the house of Baring Brothers & Co., in London. I retained barely as much money in my pocket as was necessary to defray my expenses to that place. Upon my arrival in Liverpool I forwarded the bill to London, and eight or ten days afterwards proceeded on myself, having succeeded in the former city in obtaining a few small contributions for the seminary. So soon as convenient I paid my respects to the house of Baring Brothers & Co., with a view of drawing part of my money; but judge of my astonishment when I was informed that the bill could not be honored, because the house in New York had no funds in London! For the first few moments I was absolutely speechless, and could make no reply. After somewhat recovering, I inquired whether there was no prospect that funds would arrive, and what course I ought to pursue, as I was a stranger and not very conversant with pecuniary matters. But these banking and commercial gentlemen in large cities are so excessively cautious in money concerns, lest by a *lapsus linguæ* they should make themselves responsible, that their answers and advice are usually evasive and unsatisfactory, which was eminently the case in this instance. I was, however, requested to call soon again, which I did; and, indeed every two or three days repeated my visit; but it was all to no effect; the prospect became still more remote, and not a word of comfort was spoken

to me. 'The times are precarious, the wealthiest men are bankrupting, the best houses cannot be relied upon; no advance can be made under such alarming circumstances'—such was the language that was addressed to me time after time; and it was added that even if funds should be transmitted from New York, there were many heavy bills in London which had been presented before mine, and, having the preference, would necessarily have to be redeemed first.

"My spirits now began to sink, and I felt a degree of uneasiness that can be realized only by a person placed in similar circumstances, for by this time the small sum of money I had brought with me was nearly exhausted. I still had, as I thought, one refuge left, which consisted in applying to those persons to whom I had been furnished with letters of introduction. I went in pursuit of them; but, as neither of the letters contained in the superscription the name of the street or number of the house, I inquired and hunted incessantly for three or four days before I could find out where these gentlemen resided. At last, however, I succeeded in discovering the dwellings of two of them, viz., Mr. Tiarks, a merchant, and Dr. Steinkopff, pastor of the Lutheran congregation on the Strand. But alas! the discovery of their places of abode proved only a source of new disappointment and distress; for the former with his family had departed a few days before for Antwerp, and the latter with his lady was on a tour for the benefit of his health, and was not expected to return for six weeks. I would have at once gone in quest of the doctor, but my cash had melted down to so small a sum that I could not venture.

"It is impossible to conceive the state of my feelings at this juncture. I was yet a perfect stranger; a single *half guinea and a few sixpences* were the amount of my funds; the expenses in so extravagant a place as London are considerable, and must be paid as they are incurred, or a stranger will be 'turned out of house and home.' I had indeed for a week foreseen that I might be reduced to such a strait, and had accordingly left a comfortable boarding house and, in company with another poor fellow as unfortunate as myself, rented a small garret in a remote

street, where we ate and drank and lodged in the same miserable apartment, and slept together in a single bed, each bearing an equal part of the expenditures. But still Saturday, which is *pay-day*, was rapidly approaching, and I was sensible that my purse would not hold out one day longer, and probably not even cover the expenses which would be due on that day."

ALONE IN A GREAT CITY.

"My situation was rendered still more embarrassing by the fact that my clothes were nearly worn out, and required mending, which I had not money to pay for. I had taken very few articles of apparel with me, expecting to be able to furnish myself in London on more reasonable terms than at home. In this situation my appetite failed me, sleep forsook my pillow; I prayed mightily to the Lord to consider my condition, to break the clouds gathering still thicker around me, and to brighten my path with a single ray of hope. Suddenly it occurred to me that I had a gold watch in my pocket which, in case of great emergeney, might perhaps be pledged and save me a few days longer from the sordid grasp of merciless creditors.

"One morning, after having made my breakfast on a bowl of water and a small slice of dry bread, I took my hat and sallied forth into the street, and without having any particular object in view, strolled about from street to street until I lost myself; but He who has numbered the hairs of our heads directed my steps. I was wandering in Bishopsgate street, when I observed crowds of people issuing from different quarters and entering a large building, called the 'City of London Tavern.' Perceiving a young lady and gentleman walking arm-in-arm towards the tavern, I was emboldened by the mildness and sweetness of their countenances to inquire into the cause of the meeting, and was told in a most friendly manner that the great 'Sunday-school Union' was to hold its anniversary, and that there would be many interesting speeches delivered. My mind was for a moment diverted from the gloomy subject that had been harassing it, and I immediately resolved to attend the meeting. But the house was crowded to overflowing, and I could get no further

than the door. After many fruitless attempts to gain admission, I resolved to withdraw; when, at that moment, I espied a gentleman with a long pole in his hand, and wearing a mark of authority upon his hat: I beckoned to him, and telling him I was a minister of the Gospel just arrived from North America, begged him to try to procure a seat for me. He kindly interfered, and obtained a place for me on the platform which had been prepared for those who were to address the assembly."

MAKES A SPEECH IN LONDON.

"Here were about forty or fifty clergymen, a number of missionaries from different parts of the world, as well as nobility and members of the house of Parliament. I had not been here long before I was solicited to offer a resolution and support it with a speech. I declined, upon the ground of being entirely unprepared and having come only with a view of being a spectator, etc.; but it was all to no purpose. I must rise and say something, if it were only a few words, on the state of the church and of Sunday-schools in the United States. Finally, after much persuasion, I consented; and, though I had not one distinct idea arranged in my mind when I rose to speak, yet my tongue seemed to be suddenly loosed, and I was blessed with a train of thought and flow of feeling and freedom of language that altogether astonished myself. I had not spoken five minutes until a hundred voices exclaimed, 'Hear him! hear him! hear him! and then again there was such a clapping of hands and stamping of feet that I was several times obliged to be silent until the bursts of applause had subsided." * * *

INTERVIEW WITH A LIBERAL GENTLEMAN.

"After the meeting was over a gentleman of respectable appearance approached me, and laying his hand on my shoulder said, in a most friendly manner: 'My brother, will you have the goodness, on your way home, to call at the house of Mr. S., in Cheapside, No. 2.' 'I presume, sir,' said I, 'you are under a mistake; there is no acquaintance whatever between Mr. S. and

myself. I am a stranger, and know nobody; probably it is some other person whom Mr. S. wishes to see?' 'Is your name Mr. Kurtz, and are you from the United States?' 'Yes, sir, you have mentioned my name and my country.' 'Then, sir, you are the person whom Mr. S. desires to see.' I immediately repaired to Cheapside, and entered the house of Mr. S. I was conducted up stairs into a splendid drawing-room, where I beheld a gentleman seated on a magnificent sofa and engaged in reading a book. Here the following dialogue ensued:

"*Myself.* I have taken the liberty, sir, to call upon you at the request of a gentleman who is a stranger to me; I am apprehensive there must be a mistake; I beg you to pardon me if I am an intruder.

"*Mr. S.* I am extremely happy to see you, sir; my name is S. (Mr. S. afterwards requested me not to mention his name.) Will you do me the favor to be seated?

"*Self.* With pleasure, sir. It appears, then, that my visit is not the result of a misunderstanding?

"*Mr. S.* By no means. I was very anxious to form an acquaintance with you; I beg you to forgive me for presuming so much on your goodness as to ask the favor of a visit. I attended the anniversary of the 'Sunday-school Union' to-day, and heard you deliver a speech there, and was delighted to find that you entertain the very same views on these subjects that I do. This was the more gratifying as we are inhabitants of different hemispheres and live at least 1,000 leagues from one another. If you had spoken from the very impressions resting on my mind, you could not have more entirely given utterance to my ideas.

"*Self.* Sir, it affords me much pleasure to learn that we coincide in the views which I endeavored to express at the meeting to-day.

PROVIDENTIAL DELIVERANCE.

"*Mr. S.* I understood with the sincerest regret that your bill of exchange had been protested, and I can well imagine how unpleasant the situation of a gentleman in a strange land, and

in an expensive city, under such circumstances must be. I beg you to do me the favor of accepting this (holding out to me a handful of gold), as a small evidence of my gratitude for the delight your excellent speech afforded me.

"*Self.* My dear sir, you are too kind. My bill has indeed been protested, but I still indulge the hope that it may be redeemed; and, in such an event, I should have to reproach myself for having received a present, upon the mere supposition that my money had been lost.

"*Mr. S.* I wish most ardently that you may not be disappointed in your hope; the times, however, are precarious, the issue is doubtful, and I entreat you to accept this small sum, not as a present, but as a well-merited reward.

"*Self.* Your disinterested benevolence quite overcomes me, yet it would not consist with my principles, under existing circumstances, to take advantage of it. But, as I am almost out of money, I would thankfully accept your offer as a loan, and pledge you my word as a Christian that it shall be honestly refunded to you."

"*Mr. S.* I cannot lend you this money; but as I have also been informed that the object of your tour is to solicit donations for a theological seminary, and as I cordially approve of such institutions, and consider it the solemn duty of every Christian to support them to the utmost of his ability, you surely cannot object to receiving this trifling sum as my contribution."

"*Self.* Sir, I receive it with gratitude, and tender you the thanks of the Church whose agent I am."

END OF HIS PERPLEXITY.

"In the meantime a neatly dressed little man had made his appearance and commenced taking my measure for a suit of clothes. Mr. S. hoped I would not object to this *measure,* and insisted on my submitting without saying a word. Having received an invitation to dine with Mr. S. next day, I departed *praising* God and rejoicing on my way.

"The next day I dined with him, and was treated by his pious

and amiable family with every mark of attention and affection. In the course of the same day he sent me a fine and full suit of black clothes, which, at that time, my wardrobe loudly called for. During the residue of my stay in London I often visited and dined at the house of this gentleman, and spent some of my happiest hours with his family.

"My purse being now replenished, I immediately settled my account at my boarding-house, and paid off several other small debts I had contracted, and still had six or seven guineas left. I now bade adieu to the dismal garret, and took boarding in a more comfortable house. Not long afterwards Dr. Steinkopff returned, rather unexpectedly, and from this time forward my prospects became brighter from day to day. When in Kiel, about six weeks afterwards, I received a letter from the excellent and amiable Mr. Jackson, Secretary of the British and Foreign Bible Society, communicating the agreeable intelligence that my bill of exchange had been honored, and that the money was in his hands, subject to my orders, and adding: 'Adieu, may the overruling Providence of a merciful God ever be exerted in your favor.'"

FIRST IMPRESSIONS OF GERMANY.

He sailed from London to Hamburg, and writes under date of June 19, 1826: "My voyage across the German Ocean was tedious and unpleasant, lasting twelve days—within eight days as long as that from New York to Liverpool! * * Here, thought I, is the land of my ancestors—here at this very city, my grandfather, educated at the far-famed University of Halle, under the immediate eye of the immortal Francke, embarked nearly one hundred years ago as a missionary for the wilds of the Western hemisphere."

From Bremen he writes, July 1st, 1826: "It had been my intention to remain longer in Hamburg; but

not finding circumstances favorable to the object of my agency, I considered it my duty to make as short a stay as possible in so expensive a place.

SCANDALIZED BY A WALTZ.

"At Hamburg I embarked on board a steamboat and crossed the Elbe to a small town on the opposite shore called Harburg. * * We had a considerable number of respectable-looking male and female passengers on board; and here, for the first time in my life, I was compelled to witness a favorite dance in Europe, ycleped 'waltzing.' I had often before heard of this amusement, and the mere description of it had fully convinced me of its utter impropriety, and an ocular view of it only tended to confirm me in my previous conviction. The very etymology of the term would seem to argue its indelicacy, for every one acquainted with the German language knows that it is derived from *waltzen*, which implies rolling, tumbling, weltering, wallowing, and is emphatically applied to a hog that tosses about and wallows in the mud and mire. * * Upon being asked by a pert young lady whether waltzing was fashionable in the United States, I promptly and indignantly replied: 'No, miss; on our side of the water we have not yet advanced far enough in the refinements of life to indulge in this species of amusement.' 'La me! Why, I somewhere read that the ladies in your seaport towns are quite fashionable, and some of them even accomplished.' 'True,' said I, 'but that class of females having been

brought up by their unaccomplished mothers, have been taught that it is rather indelicate, or at least somewhat incompatible with the restraints of old-fashioned modesty, to permit gentlemen to take such liberties with them.' 'Liberties! Liberties!' exclaimed the fair demoiselle in a pet, 'why, sir, you amaze me.' 'It appears I do, miss; but I must insist upon it that I exceedingly doubt whether any reputable mother in the United States would behold with the smallest degree of satisfaction, or even permit a young gentleman to take hold of her daughter in the manner gentlemen are wont to do in the process of waltzing, and thus romp about with her to the tune of "Freuet euch des Lebens" (Life let us cherish).' My fair antagonist now perceived that I had been indulging in a strain of irony, and the dialogue immediately closed. * *

"Bremen contains 40,000 inhabitants. And though a large majority of them, about two to one, belong to the Lutheran persuasion, yet, strange to tell, the Reformed is the established religion of the city. The Lutherans have been disfranchised and proscribed, in consequence of which vindictive feelings and violent antipathies exist on the part of some; whilst, on the other hand, it is not uncommon for those of a mercenary and self-aggrandizing character to abjure their religion and join the establishment; especially if they aspire to civil office and emolument, and wish to prepare the way for future preferment. Accordingly we find that a congregation of *twenty-six* thousand Luth-

erans own but one church, the Dome, which is under the charge of four clergymen, whilst their Reformed brethren, amounting to only *fourteen* thousand, have twelve or fourteen places of worship, and an equal or still greater number of ministers. I do not by any means mention these facts with a view to cast any reflection on the Reformed Church, because I am disposed to think that, in a change of circumstances, the Lutherans would act precisely in the same manner; but I communicate them in order to give some idea of the state of things in this country."

"The tobacco pipe would seem to be the *summum bonum* of life. The first thing which the German calls for in the morning after he has risen is his pipe, which he smokes along with a cup or two of coffee; at nine or ten he takes his breakfast, which consists of good old hock and bread and butter, and cold meat or cheese or bologna sausage. After breakfast the pipe is again put in requisition, and often kept in employment until dinner time, and after dinner the pipe and coffee are again demanded; after supper in like manner; and, it is a fact, I have often seen him retire to bed with a pipe in his mouth, and smoke till he fell asleep and the pipe dropped out of his mouth. The coachman smokes as he drives his horses; the student while he pores over his books; the parson in preparing his sermon; the professor at the same time that he writes his lecture, etc. But, to the honor of the Germans, it must be said that cases of intoxication are extremely rare among them. In England, and Sweden, and Rus-

sia, and, it may be admitted, in Denmark, drunken men and bloated faces are occasionally seen; but who ever beheld many such melancholy and wretched objects in Germany?"

His antipathy to the use of tobacco does not seem to have diminished with advancing years, for we find him thus denouncing it in an editorial, in April 25, 1845:

ANTIPATHY TO TOBACCO.

"Sometimes a tobacco-smoker will insult a lady by asking her whether it would be agreeable to her if he should indulge in his pipe or cigar? Not having courage to speak out, she probably submits to the boorish proposal, though at the expense of comfort and often to the serious annoyance of all around. We confess that we ourselves have heretofore, when the question was asked in *our own dwelling*, from a mistaken view of the law of courtesy, yielded in like manner. But we have made up our mind never again to act upon the false principle alluded to above. If any man, minister or other, ever again ask us whether it would be disagreeable if he should smoke, our reply, without hesitation, will be: 'Yes, sir, very disagreeable indeed; you will seriously annoy me and others, and for hours and even days after you have gone through the operation, the room will retain a nasty, sickening stench, very repulsive even to such as use tobacco, and much more to those who don't. Hence, if you *must* smoke, permit me to suggest that you take yourself away *for the time being*, and for the succeeding *twenty-four hours*, until your breath and hands and hair and clothes shall be fully purified from the contamination and offensive effluvia,'" etc.

And yet the Doctor seems to have subsequently changed his views, or at least his practice, for his eulogist, Dr. Hutter, relates "an incident of actual occur-

rence. In the state of New York there resides a German Lutheran clergyman who, because of theological differences, had conceived towards the Doctor a strong aversion. It so happened, however, that he had never seen the Doctor. At the meeting of the General Synod in the year 1857, at Reading, the German referred to and the Doctor were both present. The German expressed a strong desire to have the Doctor pointed out to him—that is, he did not seek an introduction, for he was not prepared for *that*—but simply wished to *look* upon the Doctor. The Doctor was sitting very comfortably in the parlor of the house where he was staying, conversing with a friend and smoking a cigar. He was pointed out to the German, himself strongly addicted to the weed, who, eyeing him for some time intently, at length gave expression to his surprise in these words: 'Und ist jener Mann dort der Kurtz? Der alte Kurtz? Der Ben Kurtz? Ei, fürwahr, *er raucht! !* Well, das hätte ich von ihm nicht erwartet! Nun, das gehet weit mich mit dem Mann zu versöhnen.'" ("And is yonder man Kurtz? Old Kurtz? Ben Kurtz? Why, really, *he smokes !* Well, this is what I had not expected of him. And this goes very far to reconcile me to the man.") "No doubt," adds Dr. Hutter, "nearer proximity among estranged brethren would often cause very many of their differences to end in—smoke!"

HOW HE WAS RECEIVED BY INTELLIGENT GERMANS.

He writes from Kiel, August 7, 1826: "I should

have proceeded in my journey towards Copenhagen before now, but Professor *Twesten*, of this place, has concluded to write a book on the subject of my mission to this country, for the purpose of explaining and promoting the cause in which I am engaged, and I have been compelled to tarry longer than I intended, in order to furnish him with materials." * * *

In this pamphlet, soon afterwards published, Dr. Twesten thus speaks of Dr. Kurtz: "The General Synod could not have selected a worthier man. Genuine piety and cultivated mind, fervent zeal for the prosperity of the Church, and unpretending modesty, are attributes that must secure for him the kind reception which, apart from his personality, we owe to a sister church. They have won over to him all hearts in Kiel, and we doubt not they will make the same impression on every one who may become acquainted with him in the course of his journey."

"No private citizen," says Dr. Morris, "ever received more courteous treatment, and was admitted into higher society in Europe, than Dr. Kurtz. The visit of a Lutheran minister from America who preached German was in those days such a rarity, the object of his tour so new, his preaching was of a character so different from that to which they were accustomed, the information he communicated so fresh, his manner so unaffected and simple, that he attracted immense crowds wherever he preached, and his society was sought by intelligent men of every class. More than one crowned head invited him to his palace, and

many of the nobility tendered him their hospitality. Divines, professors, jurists, artists, soldiers, men of every grade of respectability, courted his company, and plied him with numberless questions about that then little known but wonderful America."

HIS AMERICAN VERDANCY.

The following account of an incident that occurred during his sojourn in Berlin we find in the *Lutheran Intelligencer*, ii., 107. It is an extract from a letter received by a merchant in Baltimore:

"The American Evangelical minister Kurtz was invited to dine with a merchant in this city upon a certain day last week. Mr. Kurtz accepted the invitation, but soon after a messenger of the Crown Prince called upon him and brought an invitation to dine with the Crown Prince on the same day on which Mr. Kurtz had promised to dine with the merchant. Mr. Kurtz excused himself, saying, 'I have promised to dine with the merchant N. N., and consequently cannot accept of the polite invitation to dine with the Crown Prince.' The messenger, to whom the like had never occurred, smiled, and said: 'It is customary to waive every engagement in consideration of a later invitation from great personages.' Mr. Kurtz declared, however, that his Royal Highness would certainly not require of a minister of the Gospel to disregard a promise. The messenger, discovering that he had a singular man before him, appeared to be deeply mortified, and observed: 'I cannot certainly bring his Royal Highness such an answer as I conceive you have made; what shall I say?' 'Say everything as I have spoken; and if you should be brought into any difficulty, I will make every exertion to apologize for you to his Royal Highness.' The messenger departed and made report, upon which both the Prince and Princess burst into laughter, and the Prince observed: 'This is surely a noble man, who appreciates his word so highly.'

This American independence has gratified the people here in as high a degree as the very liberal manner in which the Prince noticed it.

"At another time, when introduced to a lady of high position, she, as an evidence of her great respect and extraordinary condescension, extended to him her hand with the palm downward. The Doctor took it, and gave it a cordial grasp, but there was no reciprocity manifested; there was rather a repulsive expression of countenance and an effort made to be released from the hold. All that she had designed was that he should enjoy the illustrious honor of kissing her hand, and it almost threw her into spasms when he gave it so firm an American shake."

HIS MORE MATURE IMPRESSIONS OF GERMANY.

He writes from Leipzig under date of March 21, 1827:

"I have been in Leipzig about six or eight days, and have met with the most flattering encouragement.

"The Germans are a truly polite, refined, warm-hearted, hospitable and learned people. * * Nor is this country destitute of numerous and mighty advocates of the Cross. Heterodoxy, thank God, is on the decline. Many theologians whom much learning had made mad, and who, when standing on the pinnacle of their reason and philosophy, grew dizzy and lost themselves in the labyrinth of their speculations, have discovered their folly, and, like humble penitents, have returned to the plain, simple doctrines of the Gospel of Christ, and proclaim them with all the fervor of hearts warmed by the love of God shed abroad through Jesus Christ." * *

"All Europe has its eye at present fixed upon the United States with the most intense interest, and the eagerness with which I am overwhelmed by inquiries concerning our laws and our political arrangements is indescribable."

"Such is the admiration of the American character nearly all over Europe that the very name is a passport to the most friendly

reception and the most distinguished civilities. Let us in the meantime humbly put our trust in the Lord of hosts, and earnestly pray Him to preserve us from pride and self-dependence and to establish and perpetuate upon the Rock of Ages the inestimable civil and religious privileges which it is our happy lot to enjoy."

HIS PASTORAL LETTER FROM GERMANY.

During his sojourn in Leipzig he addressed a pastoral letter to his congregations in and around Hagerstown, a copy of which now lies before me, and which, if space were allowed me in this brief memoir, I would gladly translate and introduce here. He alludes to the fact that he may never see them again in the flesh, and pours out his heart in an appreciative exposition of Eph. iii. 9: "Be found in him, not having your own righteousness, which is of the law, but that which is of the faith of Christ:"

"I have now traveled through the greater part of Europe, and have become acquainted with the greatest theologians, who are the pride and the glory of the world, and who are the recognized champions of doctrinal systems that are diametrically opposed to each other. Some, who are as honest as they are learned, have arrayed themselves on the side of heterodoxy (or rationalism, as it is here called); and others, no less learned, but at the same time pious, bravely and powerfully contend for the faith once delivered to the saints. I have coolly and quietly listened to the arguments which they adduce in support of their opposing systems; I have heard them hold forth in their pulpits; I have not been unobservant of the effects of their different systems as exhibited in the conduct of their followers; and I can conscientiously testify that the result of all that I have seen since I parted from you is a deepened and confirmed conviction that there is salvation in no other (than Christ), and that

there is no other name under heaven given among men whereby we can be saved, and that it is, therefore, our highest wisdom, our first and most important duty, to give heed to the words of the apostle, and to strive first of all to be found in Christ, not having our own righteousness, etc."

This truth he then lays most earnestly and affectionately upon the hearts and consciences of the various classes that made up the congregations under his charge—successively addressing himself to the converted, to backsliders, to the indifferent, to the aged, to parents, to the young, and to the officers of the church. He concludes with an eloquent appeal to them all in behalf of the Seminary, stimulating them to liberality by the encouraging example set before them by their German friends, who were so generously responding to his call.

INCIDENTS OF HIS TOUR IN GERMANY.

Dr. D. F. Schaeffer, editor of the *Lutheran Intelligencer*, in the number dated October, 1827, writes as follows: "We have the pleasure to inform our patrons that we have received another letter from our agent, Rev. B. Kurtz, dated Stuttgart, July 2, 1827. From this letter it appears that our brother is still successful in collecting money and books for the use of our Seminary. The King of Wurtemberg invited him to his palace and presented him with a very liberal donation, as did also the Baron von Suesskind. Of the king, Mr. Kurtz says: 'I found him mild, amiable, unassuming, intelligent, and a warm friend and supporter of religion. He is about forty-five years of

age, and enjoys the esteem and affections of his subjects in an eminent degree.'"

"At the special request of the missionary establishment of Stuttgart, Mr. Kurtz delivered a missionary sermon to about 5,000 persons, and after the close of the services several hundred florins were collected for missionary purposes, which cannot but delight the pious descendants of Germans. That the English nation is doing much for the cause of Christ is generally known, but that that nation which claims a Luther is deeply engaged in extending the Redeemer's kingdom, many do not know."

The same number of the *Intelligencer* contains an extract from the Homiletisch-liturgisches Correspondenzblatt, as follows: "The Rev. Mr. Kurtz, from North America, the important and benevolent object of whose mission is generally known, has at length visited Nuremburg and delivered a discourse in the Lorenzer church on Exaudi Sunday. He spoke of the love of Christ our Lord from Eph. iii. 19. In the first part of his discourse he described the nature of this love and in the second its excellency. The sermon was drawn from the pure fountain of the Word of God, couched in the simple, powerful language of the Spirit of God, and delivered in a most pathetic manner. Thousands of those who flocked to the church were edified and led to Christ, their Redeemer, by this truly evangelic sermon. A number of persons lately confirmed, being present, were addressed in a most affecting manner and encouraged to

love the Lord Jesus Christ. Not a few of the hearers declared that they could have listened to this man with extreme delight for many hours. With such success is the heart addressed by the simple exposition of the Gospel! May this worthy servant of Christ long continue to preach unto our brethren dwelling in America, the name of Him to whom belongeth all honor and glory for ever and ever!"

SPECIMENS OF HIS SERMONS IN GERMANY.

The reader may be curious to know just what kind of sermons those were that attracted such crowds and created such a sensation wherever Dr. Kurtz preached on his European tour. Fortunately the archives of the Historical Society furnish us with a copy of a discourse preached by him in the Marienkirche in Berlin, Prussia, and printed there in 1828, which we presume may serve as a fair specimen of his style. No wonder public attention was arrested by discourses contrasting so strikingly with the rapid, high-flown, sentimental twaddle about virtue, rectitude, philanthropy, etc., then so common in the rationalistic German pulpit. Such simple, heartfelt, scriptural exposition, such downright, direct, home-thrust appeals, were something new, and we are not surprised that Duke Cumberland said to the Doctor, after he had preached in his private chapel: "Sir, I thank you for that sermon; I like that style of preaching; it comes to the point."

The sermon above referred to, as preached in one of the great churches in Berlin, is entitled:

Sermon by Benjamin Kurtz, from North America, preached in the Marienkirche in Berlin, on Matt. xix. 20:

"WHAT LACK I YET?"

It opens with a fervent, simple prayer.

Then, announcing his text, he proceeds:

This was the question of a man who wished to be saved. He came to Jesus and first asked Him: "Good Master, what shall I do that I may inherit eternal life?" Jesus answered him: "Keep the commandments." The young man thought he had done this even from his youth up, and now wanted to know what else was wanting to secure his salvation. "*What lack I yet?*" And this, dear friends, is a truly important question, one of the most important with which we as reasonable men can occupy ourselves, and which each one of us should ask most earnestly. We surely all wish to be saved; and, therefore, it is needful that we know what is necessary for our salvation, and whether we do or do not possess that which is demanded; or, in other words, it is necessary to inquire what we still do lack.

If you, my brothers and sisters, will now give me your attention, and have half an hour's patience with me, I trust that, with the divine help, I can answer this question for every one, and tell to each one of you what he still lacks to secure his salvation. But before this can be done you must allow me to take the liberty of dividing my hearers into different classes.

We know that all men are not alike; they are not all of one kind; all need something—one this, another that. So that I must in the first place divide my hearers into different classes, according to their respective needs. Because—as I hope—my design is a good one, I am sure you will not take offence at this. After this classification I will then undertake to tell to each one of you just what is lacking to him in order to secure his salvation.

I.

First, therefore, *the classification of my hearers.*

Commonly we divide men into two classes, the good and the bad, believers and unbelievers, converted and unconverted, pious and wicked. But this classification is too general for my present purpose, and I, therefore, take the liberty of making one that is more specific and particular. I take it for granted that among my hearers in this great congregation there are those

(1) Whom we may call bold and carnally secure sinners;

(2) Those whom we may call honest, well-meaning people;

(3) Such as are called awakened;

(4) Such as may be considered in a state of grace (Begnadigte).

1. By *bold and reckless sinners* I understand such men as live on unconcerned in sin and vice, that walk recklessly upon the broad road of sin with perfect indifference, that give free course to the evil and lustful desires of their hearts, are at home among the works of darkness and walk in the footsteps of their fathers. Paul describes such men accurately in his epistle to the Galations, v. 19: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." But not only such as openly live in the practice of these vices belong to this class; for, in the sight of God, whose eyes are clearer than the sun, that which is done in secret is known just as that which is done openly, "neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do," Heb. iv. 13, and the slightest movement of the heart is not unobserved by Him.

2. By the expression *reputable people*, I mean such as lead an outwardly good life, who conduct themselves uprightly before the world, who cannot be charged with anything bad or any gross sins. About such as these were the Pharisees, and such

was the young man of our text. And there are many such nowadays who—to their praise be it said—try to lead such a good and honest life.

3. As the third class I named such as have been brought to a knowledge of their sinful condition, and are concerned about their souls' salvation; such as have been *awakened* from their sleep of sin, and have opened their hearts to the gracious influences of the good Spirit; who have sincerely examined themselves and acknowledged their hell-deserving condition; who ask as did the jailer: "What must I do that I may be saved?" Acts xvi. 30; who sincerely say with the pious poet:

Was soll ich thun, O Gott! was fang ich an,
Mein Herz ist aufgewacht;
Nun seh' ich wohl, dass ich nicht bleiben kann
Bis Gott mich selig macht.
Ich dachte nicht an meine Sünden,
Die ich doch nun mit Angst empfinde;
Was soll ich thun?
O der verflossenen Zeit!
Wo seid ihr, ihr verlornen Tage?
Ihr macht, dass ich mit Thraenen frage:
Was soll ich thun?

Such as these are called also in the Scriptures those "that labor and are heavy-laden," "those that mourn," "the poor in spirit," expressions that all mean about the same thing.

4. The fourth class I called *Begnadigte*. By these I mean those who are freed from their sins through the righteousness of Christ; who have sought and found grace and mercy; who have been justified by faith in Jesus Christ; who are living in communion with their Saviour, and can say with Paul: "I know whom I have believed." These are called in holy Scripture the children of God, followers of Jesus Christ, the light of the world. Yes, Peter designates them by the noblest title: "a chosen generation, a royal priesthood, a holy nation, a peculiar people." But it must here be also remarked that even among these favored ones there are various grades. Some are weaker and others stronger in their faith; still others show earnestness and zeal in their piety just in proportion as they have used the means of grace and faithfully applied them.

These are the four classes into which I must divide you, my hearers, for to one or the other of them surely each one of you belongs. * * * O, my hearer, honestly examine your condition, as in the sight of God, and earnestly supplicate the divine mercy; look into the depth of your own heart, and see what is your true condition. Do it now; delay it not, and then hear what you still lack to secure your soul's salvation! This I am to tell you in the second part of my discourse."

II.

He then directly addresses each of these classes of hearers, giving them sound and wholesome advice, based upon the appropriate passages of scripture, and concludes af follows:

I have thus tried to tell each one of you what you still lack in order to secure your peace and final salvation. O, that every one, according as his condition may be, would take to himself what his case requires. Let us once more, in a few words, lay to heart our circumstances, and what of all that has been said especially applies to us. Yes; hear it again, *bold and secure sinner*, walking upon the broad road of vice—if you wish to escape the wrath of a just God and secure eternal life, you must renounce your ungodliness, must be changed in heart, must change your sinful way of living, must leave the broad road that leads to damnation, provided for the devil and his angels; must be truly sorry for your past sins, and come to Christ by genuine repentance and faith, and beg of the Father, for His sake, mercy and forgiveness.

Hear it, thou *moralist;* if thou wouldst escape the just judgment of God, thou canst no longer rely upon thy morality and rectitude; for thine own righteousness will not save thee. We are all impure, and all our righteousness is as filthy rags before God; you must by all means have the righteousness of Jesus Christ, and follow Him.

And thou, *awakened soul*, lay it also to heart, thou must wholly trust thy Lord Jesus, and come to Him just as thou art.

He who died for thee, whose last drop of blood flowed for thee upon the cross, cannot hate or reject thee. He cannot suffer thee to be lost. Only come, wretched and dejected; only come as well as thou knowest how; even if thy burden oppress thee, and though thou comest weeping, thou wilt be received! But above all things be specially careful in thy condition, lest the cunning of Satan beguile thee into deceitful paths.

And hear it again, *O negligent Christian!* thine is a dangerous condition. Come, arouse thyself and be on thy guard lest Satan cunningly catch thee in thy spiritual slumber. Exhibit earnestness and zeal in thy Christianity; contend faithfully, for without contest there is no victory; "let no man take thy crown."

Thou *zealous Christian*, see to it that the needed Christian prudence always accompanies thy zeal; for this is absolutely necessary upon the way to the enjoyment of the divine favor; "be wise as the serpent, but harmless as the dove."

And thou *dejected, tempted, faithful* soul, apply what thou hast heard to thy consolation; place fresh confidence in thy Lord and Saviour and in His promises. Commit thy way unto the Lord and hope in Him; He will do all things well. God will drive away the dark clouds that now envelop thy soul. Surely He who forgets not the birds of the air will not forsake or neglect thee. Only believe that He will not withdraw Himself from thee, but that He will be with thee to the end of the world; that He is thy Redeemer, thy God and Helper. Trust only upon the Lord; He will deliver thee from thy heart's perplexity and save thee.

Thus we have now considered, my hearers, what we still lack, and have seen how we yet may be saved. O that every one of us might take to heart what is suitable to his special case! And if we have secured what was yet lacking to us, O let us then keep what we have gained, and not idly lose it. Yes; let us rather seek to be strengthened with might in the inner man; let us, as Peter exhorts us, "giving all diligence, add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, god-

liness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in us and abound, they will make us that we be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ;" and then we will assuredly attain the crown of righteousness and everlasting life.

DEVOUT RECOGNITION OF PROVIDENCE.

In a letter dated Frankfort, July 17, 1827, Mr. Kurtz writes: "Upwards of sixteen months have now elapsed since my departure from my native shores, during which time I have traveled over the greater part of Europe and experienced countless evidences of the overruling, protecting, and beneficent providence of a merciful God, and have also had the pleasure of seeing the important work which I have undertaken prospering in my hands. For all this I feel myself loudly called upon to make the most ample returns of gratitude, and humbly trust that it is my sincere desire to be truly thankful. I cannot doubt but that my brethren have not ceased to remember me in their appeals to a throne of grace; for the Lord has everywhere so wonderfully prepared my way, so mercifully opened the hearts and houses of the people to me, so evidently suggested the measures I adopted, and proposed and directed the plans I in many cases could scarcely avoid pursuing, and vouchsafed to me so many remarkable deliverances, that I cannot but look back upon the whole as so many proofs that he has not been inattentive to the prayers of those dear friends who have been so kind as to put up their fervent and repeated intercessions in my behalf. I thank those

beloved brethren, whoever they may be; I thank them most cordially, and earnestly exhort them to believe with me, with all their heart, that God is 'the hearer and answerer of prayers and the rewarder of those who diligently seek him,' and thus to take fresh encouragement to 'pray without ceasing.'"

YEARNS TO BE PREACHING THE GOSPEL AT HOME.

"I ardently long to return to my native home, to the arms of my friends and the bosom of my congregations, and the nearer I approach the sea-coast and the completion of the work assigned me, the more my heart burns within me to preach the everlasting gospel of the Son of God to those immortal souls formerly under my charge; and methinks if the Great Shepherd and Bishop of souls should again confer this privilege upon me, I should take more delight than ever in leading sinners to Him and in humbly laboring to advance the interests of His kingdom. I am indeed every Lord's day favored with opportunities to proclaim the glad tidings of salvation to houses overflowing with thousands of hearers, and have witnessed some joyful tokens that my feeble efforts are not altogether in vain. But those who were more immediately committed to my charge necessarily lie nearer my heart, and to be instrumental in dispensing the food of life to them, and preparing them for the inheritance of the saints in glory, must therefore be a source of still more exquisite delight."

REJOICES TO SEE RATIONALISM WANING.*

"It is a most pleasing and animating reflection to consider how the clergy and people of this country are returning again to the simplicity of the Gospel and to the truth as it is in Jesus. Many, very many, who some years ago marshaled themselves in the ranks of Socinianism and unbelief, or rationalism (as it is here termed) have deserted this cold, barren, hopeless system, and, ashamed of the pride of their former *philosophy*, falsely so called, are now preaching the doctrine of atonement in strains more feeling and delightful than those in which the present generation have ever been accustomed to hear it. Let not therefore the Unitarians of our country any longer appeal to the wisdom and learning of Germany in support of their comfortless and ineffective principles; for the most brilliant talents and the most profound philosophers of German Europe are at present decidedly on the side of sound orthodoxy. Yes; whilst such men as Flatt, Neander, Steudel, Hahn, Harms, Rudelbach, Kraft, Tholuck, Stein, Wolf, Twesten, Krummacher, Heubner, Meyer, Hengstenberg, Scheibel, Olshausen, and a host of other such master spirits—such mighty geniuses—are true and active believers in Christ, and powerfully engaged in vindicating His honor, the enemies of the cross have but little to exult in, and may look upon their cause, at least in this hemisphere, as a

*See *Lutheran Observer*, November and December, 1840, for his controversy with the rationalists Ginal and Scheib, in Baltimore.

hopeless one. The truth is, there is a wonderful hungering and thirsting amongst the millions of Europe after the pure milk of the gospel; and, wherever this kind of food is administered, the houses are filled to overflowing with anxious and devout hearers." * *

INTERVIEWS WITH DISTINGUISHED PERSONAGES.

"As the nature of my mission has furnished the means of introducing me to a number of the most distinguished personages of Europe, it may not be uninteresting to hear a few words concerning some of them.

"Whilst in Berlin (in Prussia), I became acquainted with the Duke of Cumberland, who resides at present in that city, and whose wife is a German princess. I was honored with several interviews with his Royal Highness, on which occasions he made many inquiries concerning the United States, more particularly about the ecclesiastical and political affairs of our country. He could not conceive how the Church can exist and flourish, separated as it is entirely from the fostering influence of government, and how good order and peace can be maintained in a country where there is such unlimited freedom, so few police officers, no soldiers to enforce the municipal regulations, and, in short, where there is so little *governing* and so little notice taken of the people and of the constant influx of foreigners. His conclusion from the whole matter, like that of many others with whom I conversed, in this and other countries, was that it was not possible

for our Republic to exist for any length of time; that, when the population of the country becomes more dense, the state of affairs must necessarily change, the Union be dissolved, and the monarchical system must be introduced. This, indeed, is an opinion prevalent among the statesmen and *knowing ones* of Europe, and they often smile at Americans for flattering themselves with the idea that their present form of government will be durable; they conceive that at this moment they can see the elements of discord, dissension, and revolution in the American states, which, earlier or later, will burst forth in all the horrors of intestine war. From Europe, they say (and methinks very justly, too), we have nothing to fear, but from ourselves everything, and will soon discover that the greatest enemies of our liberties reside in our own country. On a few occasions I have made bold to reply that we in the United States are of a different opinion, and rather think that the present state of things *in Europe* will take a change; that at this moment kings and princes rule less than they ever did, and pay much more regard to the voice of the people than formerly; that the people are absolutely learning from the United States the great and interesting lesson that it is practicable to govern an extensive country and a mighty people without a monarch or a prince of any kind. This, indeed, was a bold saying; but I took good care to whom I expressed myself in these terms, and shall take still better care never again to give utterance to such views whilst I remain in Eu-

rope; for, though we are allowed to think what we please on this continent, it is not always prudent or lawful to *think aloud*, or to give expression to our ideas. But, to return, the Duke of Cumberland is a tall, elderly, affable, good sort of a man, a high-toned churchman, with no other idea of religion than that of the established Church of England, and of opinion that where there is no such establishment there can be no religion. He and the Duchess, however, honored me with an invitation to deliver a sermon in their palace, which I did in the German language (the whole family speak German as well as English), and afterwards received a valuable present and letter from them, expressive of their approbation and high esteem."

[Dr. Stoever, who probably had an account of this occurrence afterward from Dr. Kurtz, states that, after the services, the Duke said: "I thank you, Mr. Kurtz. I like that sort of preaching; it comes to the point. These German preachers talk a great deal, but they say nothing. They do not lay hold of a man's conscience. It is all philosophy. Your preaching, sir, I like."]

"The duke also favored me with a letter of recommendation to his royal brother in Hanover, the Duke of Cambridge and Governor General of the Kingdom of Hanover. This letter, upon my arrival in Hanover, secured me an immediate interview with Cambridge, which was subsequently several times repeated. I found him polite and sociable, tall, well-built and

handsome, dressed in yellow buckskin breeches and boots, and a short black coat buttoned tight around him. He also overwhelmed me with questions concerning the United States, but so rapidly and promiscuously that I could answer nothing distinctly or satisfactorily. All the time he spoke he was in motion, walking to and fro with great rapidity, and conversing so fast that I even found it difficult to understand him. The existence and continuance of our Republic likewise appeared to be a wonder in his eyes.

"I forgot to mention that when I conversed with Cumberland he had the cataract and was blind. A few days afterwards a distinguished German physician operated successfully upon him and received a present of 1,000 pounds sterling from the King of England for his services. The same physician about the same time received five thousand dollars from his Majesty, the King of Prussia, for curing a fractured ankle. This, methinks, is doctoring to some purpose, and is one of the advantages accruing to the learned profession from monarchical government."

CONVERSES WITH THE KING OF WURTEMBERG.

Describing his visit to the King of Wurtemberg, he writes: "He entered into a conversation with me on various topics, and in regard to our Theological Seminary observed that, in selecting professors, the greatest caution and judgment ought to be exercised; that by all means true and experimental piety as well as learning ought to be taken into consideration; further,

that in admitting and educating the students the strictest regard should be paid to internal and practical religion; that learning indeed is of great importance, but piety is the chief thing; that much learning unsanctified by the Spirit of God had done the cause of Christ incalculable injury in Europe; that the religion of the Redeemer unaided by the evidences of philosophy, and proclaimed in the plainest language and most unaffected manner, commended itself most to the minds and hearts of men. * * * I was rejoiced to hear him advance these ideas, and replied that they coincided with those views which we entertained and agreeably to which we had determined to act, etc. I left him much gratified, thanking God that he had given this country such a king, and praying that he might be preserved many years for the good and to the joy of his subjects."

THE RESULTS OF HIS EUROPEAN MISSION

Are thus summed up by Dr. Hutter: "After an absence of two years he returned, depositing in the Seminary treasury the handsome sum, over and above all expenses, of nearly ten thousand dollars. He brought also numerous articles of rarest needlework, wrought and presented by German ladies, the sale of which netted two thousand dollars more; and, as the nucleus of the Seminary library, six thousand volumes of books. All this, be it borne in mind, happened before the era of coal and petroleum, when colossal fortunes of mushroom growth were yet unknown. Then the

Lutheran church, neither in Europe nor in America, had been blessed with a Graeff, a Norton, an Ockershausen, a Benedict, a Gebhart, or a C. A. Morris, and a solitary donation such as the Church now ever and anon rejoices in, would have startled a continent from its propriety. * * * Viewed from this standpoint, Kurtz's mission to Germany, as well for the moral heroism it demanded as for its results, was a brilliant success, and constitutes a green leaf in his chaplet of renown."

"Independently of his collections," adds Dr. Stoever, "his mission was productive of good. It awakened reciprocity of feeling, and effected a union of interest and co-operation of effort between our transatlantic brethren and the Church in this country, which had not existed since the times of the Halle patriarchs."

Among the curiosities that he brought with him was a picture of himself, clad in the genuine Augustinian robe that still is worn by our preachers abroad; and another of Luther, a handsome copper-plate specially engraved for the benefit of the Seminary, through the sale of which from time to time additions have been made to the library of the institution. Some of the latter are still on hand, and a copy will be sent to any address by the writer (who is librarian of the Seminary), upon the receipt of twenty-five cents.

PASTOR AT CHAMBERSBURG.

Upon his return from Europe, in November, 1827, Dr. Kurtz resumed his pastoral labors at Hagerstown, and prosecuted them with undiminished and uninterrupted success until 1831, when, in obedience to the wishes of his ministerial brethren, and with great reluctance, he resigned this position and took charge of our Lutheran interests in Chambersburg, which were in a languishing condition. So desirous were the members of the Hagerstown charge to retain his services that they proposed to wait on him a whole year if, on its expiration, he would consent to return and resume his pastoral relation. But he declined the proposition. Influenced by a sense of duty, he enters upon his new field of labor, full of zeal and devotion to the great work to which he had consecrated his life; and, although his ministry here was brief, embracing a period of only two years, it was eminently successful, productive of the happiest results. He was now in the full splendor of his powers, and in the zenith of his fame. His pulpit efforts were of a high order, and his influence was salutary upon the whole community. The number of his communicants had more than doubled, and the church was favored with precious revivals of religion, of which some of the most prominent citizens of the place, members of the legal and medical profession, many of whom had been reckless and entirely indifferent to the claims of the gospel, were the subjects. Among the number was the Speaker of the Pennsylvania House of Repre-

sentatives, who attended the course of catechetical instruction, subsequently became a teacher in the Sunday-school and a leader in the devotions of the congregation, and continued till his death a consistent, exemplary and useful member of the church."

HIS FAILING HEALTH.

"But in the midst of his usefulness, with a heart full of zeal and with the brightest prospects of ministerial success before him, the labors of Mr. Kurtz at Chambersburg were abruptly terminated. The precarious condition of his health and frequent hemorrhages from his lungs, accompanied with imperative medical counsel, led him to lay aside the active duties of his work. His first intentions were to seek retirement in the country on a farm, that his physical system might speedily be recuperated and his wasted energies be repaired; but before his purpose could be carried into execution a situation in a banking institution was tendered him, his reputation as a business man being generally acknowledged. This offer he promptly declined, as the duties required were entirely of a secular character, and incongruous, as he thought, with his sacred calling. Although unable to preach, he did not wish to withdraw from the ministry. He cherished the hope that at no very distant day he might resume the work in which he so much loved to labor."

HIS FAREWELL AT CHAMBERSBURG.

The *Messenger of Truth*, at the request of the officers of the Lutheran churches of Chambersburg and vicinity, published a parting letter addressed to them by Dr. Kurtz when he resigned the charge. We find this copied in the *Lutheran Observer* of July 1, 1833, and quote a few extracts:

"I avail myself of this occasion once more to recommend, with all the fervor of my heart, to your constant favor, your deep solicitude, and your unremitted exertions, the several societies which it was my privilege to introduce among you; I allude to the prayer-meetings, the Sunday-school, the Bible class, the education society, the visiting sick society, the monthly meetings of the church officers, and last, though by no means least, the temperance society. In the future success of these institutions I shall continue to feel an anxious concern, and shall regret, hereafter, should I learn that they are in a languishing condition. * * Remember also that you are pledged for the support of an indigent but pious and hopeful young man who is at present successfully prosecuting his studies with a view to the ministry, at our institution at Gettysburg. Cherish him as among the first fruits of our first revival, and let him not be hampered and impeded in his onward course for the want of that pecuniary aid which you have obligated yourselves to furnish him.

"Need I, after the exhortations already addressed to you on former occasions, and the precedent recently established, again impress upon you the great importance of continuing to exercise mild and prudent but firm and unwavering discipline? Depend upon it, if this duty should be neglected the church cannot prosper, its glory will depart, and its light become darkness," etc.

The reply of the church officers indicates the strong hold Dr. Kurtz had gained upon their confidence and

affection during his brief ministry among them. Among other grateful and appreciative remarks, they say:

"The necessity of this separation is a source of deep and lasting regret to the congregations. * * The perfect harmony, unanimity and peace which have characterized our relation as pastor and people afford a source of mutual felicity and gratulation. The present prosperous condition of the congregations, compared with the languishing state in which you found them, furnishes the strongest evidence that the favorable expectations entertained on your arrival here to assume the duties of their minister have been amply realized."

BECOMES EDITOR OF THE "LUTHERAN OBSERVER."

About this time he was strongly urged to remove to Baltimore and take charge of the *Lutheran Observer*. Rev. Dr. Morris, who had established the paper and conducted it with ability for two years, found that the proper discharge of the editorial office interfered with his pastoral duties. He therefore offered the position to Dr. Kurtz without any pecuniary consideration, and suggested that he should devote himself exclusively to the work. The kind offer, after mature deliberation, was accepted, and, on the 24th of August, 1833, he commenced his editorial career in Baltimore, having had one year's previous experience in connection with a religious newspaper, published in Chambersburg. The *Observer*, at the time he took charge of it, was a semi-monthly with seven hundred subscribers. It was very soon converted into a *folio* and a *weekly*. The number of subscribers multiplied, and when he retired from the office the subscription list

embraced upwards of eight thousand names. The paper became an engine of great influence in the Church, and, although physically disqualified to perform regular pulpit labor, Dr. Kurtz in his editorial capacity was permitted every week to preach the Gospel and to advance the interests of the Church. For *nearly thirty years* he retained this position, and right nobly did he, during all this time, do battle for what he regarded as true, genuine, earnest, evangelical Lutheranism.

It was soon after he took charge of the *Observer* that I became acquainted with him. I well remember his lean, lank, cadaverous appearance, his huge, aquiline nose, his stern, forbidding manner, and how I wondered to hear him tell of his frugal diet and the strict orders of his physician in regard to his daily ablutions, etc. He was a frequent visitor at the Lutheran parsonage where I then lived as a student-boy, under the care and instruction of my uncle, Dr. Morris. He often bantered me to a game of checkers, at which I was pretty expert, and I would have beaten him oftener than I did, had I not dreaded the frowns of vexation with which he used to acknowledge his defeat.

WAS DR. KURTZ A "SCREW?"

Often, when I now think of him I am reminded of that enigmatical saying with which a writer in the *Edinburgh Review*, many years ago, began one of his trenchant articles: "Nearly every man is what, if he were a horse, would be called a screw." This was a

puzzle to me, until I turned to my Webster and found that "screw" is a term sometimes applied to "an unsound or worn-out horse, useful as a hack, and usually of good appearance, but not able to do the work of a sound horse of similar breed and training." And when the same writer went on to say that, after all, nearly all the hard work and drudgery performed by horses "is done by screws," it dawned upon me that it is exactly so among men. When I read that article I thought at once of Dr. Kurtz, who, with his shattered constitution and manifold infirmities, had then already for so many years been doing an amount of work that many a robust man would shrink from undertaking.

No one can form an adequate conception of what Dr. Kurtz accomplished in this direction, unless he will patiently follow him, week by week, through those thirty folios of the *Lutheran Observer*, one of the chief treasures of our Historical Society. *There is his record.* We cannot reproduce it here. Dr. Hutter remarks concerning it: "This is the most enduring contribution to the current history and literature of the Lutheran Church in America. Richly would it compensate to compile from this source the deliverances of Dr. Kurtz on the topics which during that period agitated the Church and the country, and we trust some one will be found to address himself to the task. Such compiler, besides putting money in his own purse, would place in our libraries some of the most valuable literature that could be gathered from any quarter."

Under date of April 24, 1857, Dr. Kurtz writes: "When our editorial career closes in January, 1 88, we shall have been its editor about *twenty-four years.* For the first six or seven years the *Observer* was a losing concern; so soon as it sustained itself we presented it to the Book Company. The Company, after profiting thousands of dollars by it, instead of returning it to us as we thought it in justice ought to have done, gave it to the Maryland Synod; we then purchased it from the Maryland Synod for $2,500, and immediately afterwards sold it for the same amount to the present proprietors. Thus, during the twenty-four years of our connection with the *Observer*, we owned it only two or three months while it afforded a profit. All the remainder of the time that it proved profitable the gains inured to other parties."

"LAST WORDS" (*as editor*).

Thus he entitles his parting address to his readers when he had "conveyed the establishment" to Rev. Messrs. Anspach and Diehl and Mr. T. N. Kurtz. "When, about a quarter of a century since, we entered upon the editorial department of the *Lutheran Observer*, its number of subscribers did not amount to *eight hundred;* we now retire leaving a list of more than that many thousands, and a state of prosperity never before equalled. * * The years which have elapsed since our editorial life began have been marked by ecclesiastical agitations and changes that now belong to the history of the Church. * * The promptness

and candor with which it has been our custom to combat error and defend truth may have given rise to the presumption that we have a penchant for controversy. If such an inference has been drawn, we must be permitted to remark that it is wholly without foundation. We loathe controversy, and never entered into it with other than feelings of reluctance and pain. It was ever an imperious conviction of duty that forced us into an attitude of apparent belligerence, from which we would gladly have escaped if conscience had not sternly marked out a different course." *Lutheran Observer*, Jan. 29, 1858.

HIS JOURNALISTIC EXPERIENCE.

Concerning his editorial labors Dr. Hutter writes: "He began his career as editor in the midsummer of 1833. But the sick and weary retired pastor was far from discovering the editorial tripod a bed of roses. The Lutheran Church then was not what it is now. It was strong in this country only in sequestrated localities, and was then essentially German, with few prepossessions on the side of an English newspaper. To the Doctor's recitals of his first experiences as a journalist we have often listened with deep interest. He had a hard road to travel, mountains of difficulties to overcome, not the least of which was an empty treasury. For, to keep the *Observer* alive—to meet expenses and keep out of debt—he did not find it enough to discharge the duties of an editor, pure and simple, but all the intermediate drudgery in the descending

scale down to those that devolve on that mysterious personage—the "*printer's devil.*" Not only did he have to furnish all the "copy," original and selected, and read the "proofs" and "revises," and supervise the mails, and post his day-books and ledgers, but he had, in addition, all the packing and forwarding to do—and, for aught we know, was himself the carrier of the *Observer* for the city of Baltimore! But "faint heart never won fair lady." To these grave responsibilities be brought the same persevering industry and unconquerable self-will that were the ruling characteristics of his life. He resolved, God helping him, that the *Observer* must become a permanent "institution." The *Observer* consequently became with him the ruling idea. For the *Observer* he watched. For the *Observer* he prayed. For the *Observer* he tugged and toiled with unflagging perseverance. And he made the *Observer* what he wished it to be, a power felt and acknowledged in the Church. From a struggling, poorly-suppported semi-monthly, with a subscription list of from seven to eight hundred, he raised it gradually to a large, handsome, prosperous weekly, rejoicing in a list of as many thousands."

It was most skillfully wielded in the support of his own views on Church questions and Christian doctrine. His abilities as an editor were of a high order. This was generally admitted even by those who differed from him in opinion. He possessed a combination of qualities which admirably fitted him for the work. He was industrious and devoted to his vocation. A Lu-

theran from childhood, he was familiar with the history of the Church and ever ready to defend it when assailed. He was a clear, vigorous, prolific writer, skillful in repartee, pungent in rebuke, always self-composed and collected, a man of independent spirit, of resolute purpose, reckless in reference to public sentiment and indifferent as to what others might say of him. His mind was fond of excitement, and worked best when under its influence. He delighted in polemics, and generally in controversies gained the advantage over his opponent.

GROWTH OF THE OBSERVER.

Rev. Dr. Conrad, in his account of the "Progress of the *Observer*," thus speaks of "the founders of English Lutheran journalism": "Realizing the difficulties and risks involved in establishing a church paper, prudence led them to begin in a small way. But with this they were not satisfied. * * Dr. D. F. Schaeffer, the editor of the *Lutheran Intelligencer*, notwithstanding the discouragement which baffled him, increased its size at the end of the fourth volume from 24 to 32 pages, and made other improvements in its matter and appearance. Dr. J. G. Morris, the first editor and proprietor of the *Lutheran Observer*, was actuated by similar views and impulses, and accordingly launched the *Observer* as a semi-monthly pamphlet, 16 pages octavo, and at the end of the first year changed it into an eight-page quarto and enlarged it to 828 square inches of space. And Dr. B.

Kurtz, the successor of Dr. Morris both as editor and proprietor, was not a whit behind either of his predecessors in English Lutheran journalism. He issued the *Observer* as a weekly, in quarto form, and of the same size to which Dr. Morris had brought it as a semi-monthly. But with the measure of success already attained he was not satisfied, and continued to enlarge and improve it from time to time until 1856, when it reached its maximum size under his management; viz., 26 by 38 inches; containing 1,976 square inches of space."

CONTEMPLATED VISIT TO EUROPE.

In 1836 he made preparations to visit the Old World, but his design was frustrated by the death of his second wife. He was engaged by a railroad company in Georgia to go to Germany to secure the services of three thousand or more Germans, to come to this country and construct that road. These emigrants were to labor several years for the money paid for their passage, and then to receive a portion of land. The enterprise was fiercely opposed by many influential Germans in this country, who, through the papers and circulars extensively distributed, warned their countrymen against accepting these offers. So vehement was the opposition made, and so violently were Mr. Kurtz's motives and character assailed, that he found it expedient to come out in a public vindication of himself and of the managers of the enterprise. See *Lutheran Observer*, May 27th and July 22, 1836.

ATTENDS THE FIRST MEETING OF THE EVANGELICAL ALLIANCE.

Rev. Dr. Passavant, in 1846, the Pittsburgh co-editor of the *Lutheran Observer*, earnestly advocated the participation of our Church in the organization of this institution, and nominated Drs. Schmucker, Morris and Kurtz as the proper persons to represent us on that occasion.* He suggested, also, that the Alumni of the Seminary should bear Dr. Schmucker's expenses.† This kind offer the Doctor promptly declined.‡

On the 25th of February, 1846, a convention of Lutheran ministers and laymen assembled in Frederick city, at which Rev. Messrs S. S. Schmucker, B. Kurtz, J. G. Morris, N. Pohlman, T. Stork and J. McCron, with T. Smith, Esq., were appointed to represent the convention at the proposed meeting, "yet not so as to commit us finally to any measure until it shall obtain the sanction of our ecclesiastical bodies."

With this endorsement Drs. Schmucker, Morris and Kurtz started upon their voyage to Europe early in the summer of 1846, in order to "spend some time on the continent prior to the London meeting."§

They made an extended tour on the continent, Dr. Kurtz greatly enjoying himself in revisiting the scenes of his previous journeys. But there was a marked

---

* See *L. Obs.*, Feb. 6, 1846.
† See *L. Obs.*, Feb. 27, 1846.
‡ See *L. Obs.* March 5, 1846.
§ *Luth. Obs.*, Nov. 5, 1846.

difference between his reception there at this time and that which he had experienced twenty years before: and this for several reasons. Then he traveled in a public and official capacity, equipped with special credentials from the highest civil and ecclesiastical authorities; now he was a mere ordinary traveler and sight-seer. But, besides, as Dr. Morris puts it: "Theological opinion in Germany had changed considerably since his former visit, and Mr. Kurtz found few theologians who sympathized with him in his unconfessional views of Lutheran doctrine. Even the United and Reformed thought that a man calling himself a Lutheran should support the distinctive features of the Lutheran faith. Besides this, Mr. Kurtz had signed the famous 'Appeal' which had been sent to Europe, in which genuine Lutheranism was repudiated, and this gave offense to all classes of theologians as an act inconsistent with a profession of that faith and an assumption of the name."*

Dr. Kurtz, during his active career, both as pastor and editor, seemed to be always impressed with the conviction that our Church, in contrast with other denominations, was altogether too sluggish in the matter of putting forth active efforts for the promotion of the Redeemer's Kingdom. He was fertile in suggesting and inaugurating new methods of church work, and was instrumental in the establishment of various institutions that have proved of great utility,

* Fifty Years, etc., p. 146.

and some of which still stand as mementoes of his energy and far-seeing sagacity. In this sense of the term, and in some others, he was emphatically "a new measure man."

Among the various schemes that were either originally proposed, or at least vigorously advocated and energetically promoted, by him were the following:

HE SUGGESTS THE FORMATION OF A PARENT EDUCATION SOCIETY.

In an editorial, dated April 10, 1835, on "*The Evangelical Lutheran Church and its Wants*," he says: "In surveying the present condition of the Evangelical Lutheran Church in the United States, we are forcibly and painfully struck with the vast disparity existing in relation to the aggregate of her ministers and her congregations. We number, it is said, some eight or nine hundred churches or preaching places, and not more than about 230 preachers! And this immense disproportion is rather augmenting than diminishing. . . . How shall this augmented number of ministers and students be obtained? There are two modes which we will briefly suggest:

"1. The first is to encourage intelligent and pious laymen who have enjoyed the advantages of a sound English if not classical education, and who may feel a desire to be more prominently and entirely engaged on the side of religion, to relinquish their secular employments and devote themselves for a time to study, either at our Seminaries or under the direction of our

ministers, and thus qualify themselves to go forth as heralds of the cross.

"2. Another mode on which we lay more stress is the formation of a General Synod Education Society, to include the whole Evangelical Lutheran Church in the United States, to be sustained by District Synodical Auxiliaries. Thus the whole Church might, with the aid of the clergy, be brought into judicious and harmonious action on the all-important subject of training up an intelligent, pious and efficient ministry. . . . "

Such a society was organized after the adjournment of the General Synod at York, in June, 1835. Its constitution can be found in the *Lutheran Observer* of July 10, 1835, and its career of distinguished usefulness may be traced in the columns of this paper for many years. Though long since superseded by the present system of independent synodical action, its original integrity as an incorporation still endures, and it holds, deposited in the archives of the Historical Society, some $16,000 worth of notes, some of which from time to time are still being canceled by grateful beneficiaries, who, advanced in years and financially able to do it, find an honorable pleasure in refunding the money advanced to them many years ago, thus enabling the Executive Committee to employ it again for the same beneficient purpose. It disburses annually the proceeds of a fund of $1900 (bequeathed by Miss Mary Ann Hay and held in trust by the writer), and has in late years been repeatedly honored by the

Lutheran Publication Board in being entrusted with the disbursement of its very liberal contributions to the work of Beneficiary Education.

THE LUTHERAN BOOK COMPANY.

Among the various enterprises undertaken by the friends of the General Synod at the instigation of Dr. Kurtz, not the least influential and successful was that suggested by him in an editorial of March 4, 1836. He writes: "We have often felt a strong desire to propose to the consideration of the Evangelical Lutheran Church in the United States the propriety of establishing, in some central and otherwise eligible place, what is technically termed a 'Book Concern;' but, fearful that the Church might not be fully prepared for an enterprise so extensive and imposing in its character, and that again, as on former occasions, we should subject ourselves to the accusation of being a 'visionary schemer,' we have until now restrained our desire. Recent facts, however, have fully convinced us that the Church is ripe for embarking in much more stupendous achievements in the cause of literature, benevolence and religion, than many are willing to admit. In some respects, indeed, the laity are in advance of the clergy, and even panting to take hold and propel forward a magnificent project, while the latter are deliberating whether the Church is ripe for it, and afraid to make an effort, lest they should not be supported by the former. A few years since it was thought the Church was not prepared for the establishment of the

Theological Seminary at Gettysburg, nor even for the support of the 'monthly' *Lutheran Intelligencer*, much less of the 'weekly' *Lutheran Observer*. Still more lately the idea of a Parent Education Society, and of a Central Missionary Society, was pronounced wild and chimerical," etc. * * *

Rev. Dr. Morris heartily responded to this suggestion, and a meeting was held in the lecture-room of his church, which resolved to request churches approving the measure "to send delegates to a convention, to be held at Gettysburg, at the time of the meeting of the Board of Directors in April next."*

For some weeks the columns of the *Observer* teemed with enthusiastic responses to this appeal; delegates were appointed by congregational meetings held at Chambersburg, Hagerstown, Shepherdstown, etc., etc., and the convention was held at Gettysburg, where the Association was fully organized. The Board of Trustees elected Dr. Kurtz as General Superintendent. Dr. Morris "generously consented to go forth as agent *gratuitously* to sell the stock." Baltimore was selected as the location for the establishment. The constitution may be found in the *Lutheran Observer* of May 6, 1836.

Dr. Kurtz announces in the issue of February 17, 1837, that the company had been incorporated by the Legislature of Maryland, and its subsequent history may be traced in his frequent editorials and official reports as superintendent. It was dissolved in 1853.

---

* See Lutheran Observer, March 11, 1836.

AN ARDENT ADVOCATE OF FOREIGN MISSIONS.

He was chairman of a committee appointed by the General Synod in 1837 to respond to the appeals of Gutzlaff, in China, and Rhenius, in India, to this country for assistance. In accordance with the recommendation of this committee (B. Kurtz, H. N. Pohlman, S. S. Schmucker, B. Keller and L. Medhart, Esq.), the "German Foreign Missionary Society" was organized. A circular letter signed by J. G. Morris, H. L. Baugher and A. H. Lochman was addressed to the German Reformed and other German churches, inviting them to co-operate with us in this work. In 1839 no response had been received, and another effort was made, on motion of Dr. B. Kurtz, to enlist the co-operation of the German Reformed Church, but the proposition was declined. The title of the society was then changed by dropping the word German at the beginning.

When the General Synod sent out its first missionary in 1843, in co-operation with the Synod of Pennsylvania, Dr. Kurtz delivered the charge to him in Philadelphia.

The columns of the *Observer* bear ample testimony to his zeal and efficiency in the advocacy of this cause.

BROACHES THE PROJECT OF A LUTHERAN FEMALE SEMINARY.

The editorial leader, September 4, 1836, is headed:

SOMETHING NEW!

"What! something new again?" Yes, a new project for the benefit of the Lutheran Church. "Why, you are constantly

proposing something new; scarcely is one scheme in the way of accomplishment before another treads upon its heels," etc. We have due deference for the usages of our pious fathers, but we cannot think that wisdom died with them, etc. * * *

What we wish now to commend to the attention and favorable consideration of our readers is

A Lutheran Female Seminary.

* * * * * * * *

We could easily support one. The debts contracted in erecting buildings, purchasing furniture and apparatus, etc., could be extinguished by the profit subsequently arising from the establishment. There are villages and towns in the country in which such an institution would be justly regarded as a proud and valuable acquisition, and in which thousands of dollars would be cheerfully contributed by the citizens towards founding it.

This subject was again agitated in the *Observer* in a series of articles by Rev. F. R. Anspach, beginning March 17th, 1848, followed up by ringing editorials under date of June 23 and September 15. Provisional Committees appointed by several Synods met in York, November 14, 1848, and Dr. Kurtz's plan for the establishment of a joint-stock company appeared in the *Observer* December 15, 1848.

But it was not until 1851 that the project assumed tangible form, when a company was organized under the lead of Drs. Kurtz and Morris. A farm was purchased in the vicinity of Baltimore, and the foundation laid for the present excellent institution, around which has sprung up the flourishing village of Lutherville.

ESTABLISHES THE MISSION INSTITUTE.

Dr. Kurtz, failing to harmonize with the rest of the trustees of the Female Seminary in their mode of establishing and conducting the institution, withdrew from the Board, and ere long turned his attention to another scheme that he had long cherished and frequently advocated in the *Observer*, viz., the establishing of an institution in which the church could "take up sensible and pious men, partially educated, apt to teach, and willing and anxious to labor in the ministry, and after judicious training for a year or two, send them forth to tell the simple story of the cross to our destitute churches, and to preach repentance toward God and faith toward our Lord Jesus Christ, to the thousands who are perishing for lack of knowledge," etc. (Md. Synod Minutes, 1856, page 24).

The matter having been brought to the attention of the Maryland Synod in 1856, Dr. Kurtz was appointed chairman of a committee to report upon it. He laid before the Synod a detailed plan for the establishment of a Missionary Institute, to be controlled by the Synod through a Board of Trustees. This plan was approved by a vote of twenty-one ayes and nine nays.

Dr. Kurtz intended at first to locate this institution at Mount Washington, Md., and proposed to sell to the Board his property there for that purpose. This offer was declined; and in 1857 the Board requested to be made self-perpetuating, and asked the Synod to abolish its existing relations to said Institute and dissolve its present special connection with it."

This was done; and in 1858 the offer of Col. Tressler was eclipsed by that of the citizens of Selinsgrove, who pledged themselves to contribute $15,012 towards the establishment of the Institute.

A suitable building was thus secured, and the Institution went into operation, with Dr. Kurtz as Superintendent, Rev. Henry Ziegler as Assistant Professor of Theology, and Theophilus Weaver, A. B., Professor in the Classical Department.

Dr. Kurtz continued to the end of his life to take a deep interest in this Institution, frequently visiting it, and occasionally taking part in the instruction of the students.

The glowing eulogy by Dr. Hutter, that has been referred to in this sketch, was delivered by him in Selinsgrove at the request of the managers of the Missionary Institute in May, 1866. During the twenty years that have since transpired, many devoted ministers have been furnished to the Church through this agency, and their labors have been greatly blessed.

ESTABLISHES SUSQUEHANNA FEMALE COLLEGE.

In an address to the first graduating class of this Institution, in 1860, he thus accounts for its establishment:

"I purchased, in connection with Dr. Morris, nearly 200 acres of land at the moderate sum of $37.50 per acre, retaining ten acres for myself and a like gratuity for Dr. Morris, and transferred the remainder at cost to a Board of Directors for the benefit of Lutherville Seminary. Here it was, at Lutherville, that I determined, with God's blessing, to establish our Mis-

sionary Institute. The enterprise went forward for some time successfully. But for divers reasons which need not now be mentioned, the principal of which was the heavy debts about to be incurred, and which I attempted in vain to prevent, I withdrew from all connection with it."

"For years prior to this event, I had been endeavoring to awaken the Lutheran church to a sense of the importance of a Missionary Institute, such as we now have in this place. Having been foiled in making the Female Seminary at Lutherville what I originally designed, and in guarding it against anticipated pecuniary embarrassments, I resolved to connect a female school with the Missionary Institute. Several locations were proposed with the pledge of considerable material aid, but none so inviting as that from Selinsgrove; and that decided in its favor. The citizens here and in the vicinage displayed a liberality in behalf of the Institute, unparalleled in the history of the Lutheran church. The consequence is that we have two spacious and most admirable buildings for our schools, free of debt, beautifully situated and amply supplied with students, the one with classical and the other with female pupils."

ORIGINATES THE MINISTERS' AID SOCIETY OF THE MARYLAND SYNOD.

At the meeting of this Synod in Frederick City, October 18, 1856, the plan for the organization of such an association that had been proposed by Doctor Kurtz the year preceding was adopted, and the trustees, viz., Rev. J. A. Seiss, Geo. Diehl, J. McCron, Messrs. Punderson and Wysong, were instructed to procure an act of incorporation, and invest the sum of money paid by the proprietors of the *Observer* and that donated by the book company ($2,800 in all) as a fund for the benefit of disabled ministers and the families of deceased Lutheran ministers.

HIS DOCTRINAL OPINIONS.

We are not left in doubt as to the views entertained by Dr. Kurtz in regard to the confessions of our Church. Already in 1833, soon after he took charge of the *Observer*, fault was found with him for admitting, with seeming approval, a series of articles in opposition to the use of creeds. He replies at length to the critic (who refuses on this ground any longer to receive the paper), saying, among other things: "As Protestants, the Bible—the Bible is the charter of our rights and the ensign of our fealty; the revealed Scriptures of God are the only *infallible* standard of faith and practice, and if the expediency of creeds cannot be proven by their authority we would consider it criminal to cling to them, and if they can we will adhere to them to our latest breath. A fair and scriptural discussion of this question cannot therefore fail to result in establishing us in the truth, if truth be on our side, and in striking off the shackles of error if we are enchained by them—a consummation most devoutedly to be wished."

Throughout his entire editorial career he maintained a consistent attitude of hostility to the binding authority of any uninspired formula of doctrinal belief. From among his frequent utterances on this subject we quote from an extended editorial on "Creeds and Confessions," August 21, 1840:

"These documents, or *standards*, as they are usually termed, have been a prolific source of strife and persecution in the Christian church, and are likely so to be, as long as they remain

in force in all their accustomed minutiae of subordinate and detailed doctrine. In great and fundamental principles, the intelligent and pious may indeed be expected to coincide, but in the numerous small and unimportant points which enter more or less into the creeds of different individuals, it is impossible for all to think alike; nor is it important that they should. What does it matter whether all the members of a church or a denomination agree or not as to the precise *mode* of Christ's presence in the Eucharist; as to the most appropriate posture to be assumed in prayer; the particular form to be observed in celebrating the Lord's Supper; and in reference to a thousand other points that are equally unessential as well to the existence of true piety as to the salvation of the soul? On all such subjects men should certainly be permitted to exercise their own judgment, and to adopt those views which seem to be most consistent with reason and scripture. * * * If, then, we must in the nature of things have creeds, let them be brief, clear and intelligible; comprehending as few articles as possible, and only those essential to true piety and the salvation of the soul; and above all let them be *written*, and not have their existence only in the imaginations of those whose province it is to require conformity to them."

HIS RELATION TO THE DEFINITE SYNODICAL PLATFORM.

These views were embodied in an anonymous pamphlet, entitled the "*Definite Synodical Platform*," which Dr. Kurtz, and two other prominent ministers, published in 1855. He seemed to feel, however, that such a mode of procedure was not in harmony with his usual frank and fearless method of expressing his opinions. As Dr. Morris states it: "He felt humbled at the idea of fighting from behind a tree, and, after the lapse of a few weeks, he openly avowed that he took part in preparing it." His warm advocacy of it

in the *Observer*, however, joined with that of Rev. Dr. S. S. Schmucker, the originator and principal writer of it, failed to convince the Synods of its wisdom, and it is now well nigh forgotten.

IS THE AUTHOR OF THE MELANCHTHON SYNOD'S "DECLARATION OF FAITH."

This Synod was organized December 1, 1857, at Middletown, Md. The first act after the election of officers was the appointment of a committee to draft a minute expressive of the Christian faith of this Synod. The committee proposed the following

Declaration of Faith.

1. We believe the Scriptures of the Old and New Testament to be the Word of God, and the only infallible rule of faith and practice.

2. We believe that the fundamental doctrines of the Word of God are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession, viz.:

1. The divine inspiration, authority and sufficiency of the Holy Scriptures.

2. The unity of the Godhead and the trinity of persons therein.

3. The Deity of our Lord Jesus Christ.

4. The utter depravity of human nature in consequence of the fall.

5. The incarnation of the Son of God, and his work of atonement for sinners of mankind.

6. The justification of the sinner by faith alone.

7. The work of the Holy Spirit in the conversion and sanctification of the believer.

8. The right and duty of private judgment in the interpretation of the Holy Scriptures.

9. The immortality of the soul, the resurrection of the body,

the judgment of the world by Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked.

10. The divine institution and perpetuity of the Christian ministry and of the ordinances of Baptism and the Lord's Supper.

But, while we thus publicly avow and declare our conviction of the substantial correctness of the fundamental doctrines of the Augsburg Confession, we owe it to ourselves and to the cause of evangelical truth to disavow and repudiate with equal clearness and emphasis certain errors which are said by some to be contained in said Confession, viz.:

1. The approval of the ceremony of the mass.
2. Private confession and absolution.
3. Denial of the divine obligation of the Christian Sabbath.
4. Baptismal regeneration, and
5. The real presence of the body and blood of the Saviour in the Eucharist.

With these exceptions, whether found in the Confession or not, we believe and retain the entire Augsburg Confession, with all the great doctrines of the Reformation.

BENJAMIN KURTZ,
CHRISTIAN STARTZMAN,
W. HUNT.

The foregoing declaration of faith was carefully read and considered, and then with one universal hearty response *unanimously* adopted.—*Lutheran Observer*, Dec. 11, 1857.

When the sound Lutheranism of this creed was afterwards called in question, whilst Rev. Messrs. Anspach and Diehl were editing the *Observer*, Dr. Kurtz, as President of the Melanchthon Synod, comes to its defence, by quoting the first and second articles, as given above, and issuing the challenge: "Now, then, can the Mary-

land Synod, or the East Pennsylvania, or the West Pennsylvania, or any other American Lutheran Synod in the United States belonging to the General Synod, lay claim to sounder orthodoxy, or boast a more genuine relation to the "unaltered Augsburg Confession of Faith?"—*Luth. Obs., Aug. 26, 1859.*

HIS FIERCELY DENOUNCED NEWVILLE SERMON.

In 1863, about two years before his death, he preached a sermon before the West Pennsylvania Synod, on a communion season, in Newville, Pa. He afterwards published it in pamphlet form, prefacing it with a note, in which he said that it "was published, not in consequence of any unusual merit which its author supposes it to possess, but because of the unmeasured abuse which high-church ministers have heaped upon it and upon myself on account of it. * * * I am not willing to be thus summarily condemned by a knot of high-church symbolists; my appeal is to *the people*, and if they pronounce sentence I shall silently bow to the award." * * *

The sermon is entitled: "*Experimental* (not ritual) *Religion, the one thing needful.*"

Its animus, so strikingly characteristic of the Doctor, may be gathered from the following extract:

His text was Lk. x. 42: "*But one thing needful.*"

After some comments upon the question—What is *the one thing needful* to which our Lord refers?—he applies the question "to the present condition of our own branch of Christ's Church," and considers the subject:

I. Negatively.

The one thing needful

1. *Is not rigid and unvarying uniformity in our mode of worship.*
2. *Nor the observance of liturgical services.*
3. *Nor perfect conformity to all the teachings of our Symbolical Books.*

II. Positively.

The one thing needful in our church is True Experimental Religion, which involves repentance toward God and faith in our Lord Jesus Christ. Because

1. *God positively and unconditionally requires it.*
2. *Nothing will so effectually preserve and multiply the membership of our church.*
3. *By no other means can we so thoroughly educate the people to liberality and obtain ample support for the religious and benevolent institutions of our church.*
4. *In no other way can we so successfully promote peace in families, congregations and neighborhoods.*
5. *Nothing else will fit us for God's presence and eternal happiness in heaven.*

HE DEFINES HIS DOCTRINAL POSITION.

Dr. Hutter gives, as follows, "the confessional standpoint of Dr. Kurtz, prepared at his own request, and under his own supervision, shortly before his death:"

"He (Dr. Kurtz) never regarded the Symbolical Books as his creed, but simply as fair exhibitions, by the Reformers, of the cardinal truths of God's Word *as they understood it.* In fact when he entered the ministry, in the year 1815, no account was made of those books, not even of the Augsburg Confession. No questions were asked him, and no pledges demanded in reference to them, though Dr. Schmucker, Sr., was one of his examiners. If he had been required to adopt them as his standard of faith, he would never have become a Lutheran minister. In his sermon before the West Pa. Synod, delivered

Sept., 1863, he expressed himself thus: 'As a lucid and honest presentation of revealed truth, as the Reformers apprehended it, the Symbolical Books are of immense value. They are the productions of mighty and enlightened minds, and deserve to be read and re-read, to be pondered and studied, and held in high and lasting esteem. But the men who wrote them were not infallible any more than the pope. They were not inspired like the Apostles. They were capable of erring; and, though on fundamental and plainly defined principles they grasped and taught the truth, on some points they manifestly erred, and we are not at liberty to adopt their errors. Even the Apostle Paul did not dare to ask the Corinthians to follow him any further than he followed Christ (1 Cor. xi. 1). Where, then, is our right to conform our faith to the Symbolical Books the breadth of a hair beyond their own strict conformity to the teachings of the Holy Ghost in the sacred volume? On the contrary, it is our duty to read and study the inspired pages for ourselves (as Luther did, and as he advises us to do) with fervent prayer for the enlightening influences of the Spirit of God, to avail ourselves of all the helps within our reach, and decide for ourselves in the fear of God what is and what is not truth.

"'If these books teach baptismal regeneration and the bodily presence of Christ in the eucharist, as many of the wisest and best men in our own church in America and Germany, as well as out of it in other churches, allege and maintain that they do, then we are bound by conscience and a regard for sacred truth so far to recede from their teachings and repudiate those errors; unless, indeed, we think they are taught in the Bible!'

"In the earlier part of his life he (Dr. K.) was a great admirer and warm advocate of the Augsburg Confession, with the exception of the article on the Sabbath. But at that time the interpretation put upon it differed from that insisted upon at the present day. The doctrines of Baptismal Regeneration, and the real Bodily Presence of Christ in the Eucharist, he considered UNSCRIPTURAL AND DANGEROUS, and when it was made a settled principle that the Augburg Confession must be construed in accordance with the teachings of the other Symbolical Books,

then he dissented from it, maintaining that the obnoxious doctrines mentioned above, as well as Consubstantiation, were taught in it. His language was: "Though the Reformers persistently rejected the term *Consubstantiation*, they obstinately clung to the *idea* conveyed by the term." He (Dr. K.) does not regard Baptism as an *initiatory*, but as a recognizing and ratifying sacrament, *the Sign and Seal of the Covenant of Grace*, by virtue of which the children of Christian parents are born into the Church, just as the children of citizens are born into the Republic. There is but one living, true Church, comprehending all *believers* throughout the world. Their children are entitled to membership, not on account of their Baptism, but by virtue of their being included in the Covenant of Grace. Adults become members of the Church by CONVERSION, while their Baptism, the Sign and Seal of the Covenant, announces, formally ratifies and proclaims the fact. Being the sign and seal of the covenant, none but the children of Christian parents, themselves belonging to the covenant, should be baptized, unless some one who is a Christian acts as sponsor, pledging himself to bring up the child in the nurture and admonition of the Lord.

"The Lord's Supper he (Dr. K.) also regards as the Sign and Seal of the Covenant of Salvation by faith in Christ, giving the believing communicant a special assurance of his interest in the atonement, or of his title through Christ to all the blessings of redemption. He (Dr. K.) maintains that, for obvious reasons, Christ is particularly present in the Supper, but in no sense *corporeally*, but only by His Spirit, and in no other manner than He is present with His people when they meet to pray and worship Him in spirit and in truth, yet, for reasons already alluded to, in a more intense and impressive degree. None but believers should commune; and unconverted communicants derive from it no blessings; on the contrary, by partaking thereof they commit sin.

"He (Dr. K.) believes, as he maintains in opposition to the Augsburg Confession, in the Divine appointment of the Sabbath, and regards salvation by grace through faith in the atoning

sacrifice of Christ as the great fundamental doctrine of the Sacred Scriptures, around which all the other doctrines of the Christian system revolve as their grand centre, just as all the planets roll in a glorious circle around the bright and blazing luminary of the day. In fine, he (Dr. K.) believes that 'the fundamental doctrines of the Word of God are taught in the Augsburg Confession in a manner substantially correct.' "

HIS BROAD CATHOLICITY.

The following incident is extracted from Dr. Hutter's Eulogy, p. 61:—

"The broad catholicity of the Doctor, of course, rendered him quite a favorite with the brethren of other denominations, and secured for him warm admirers among all; whence it came to pass, also, that in the absence of their own pastors he was often called to supply their pulpits. We give an incident in this connection. At one of our Synodical meetings, held in an interior town of Pennsylvania, the Doctor on a Lord's day morning occupied a Presbyterian pulpit, and preached with unusual power. At the close of the service a leading member of the church in which he had preached, on his way home, thanked him for the discourse and said: 'That, Doctor, was a true *Presbyterian* sermon, and I doubt whether John Calvin himself ever defined our doctrines more clearly.' It so happened that there was present in the church also a leading Methodist of the town, and he next day likewise thanked the Doctor, saying: 'That was a true *Methodist* sermon, and I doubt whether John Wesley could have done better. This narrative was related to us by the Doctor himself. 'And what reply did you make to each?' we asked. 'None in particular,' was his answer, 'for each one judged the sermon from his own standpoint, and I did not wish to disturb them in their good opinions of it. But I felt pretty well persuaded in my own mind that I had preached *the Gospel* in its purity, freed from the devices and traditions of men, or I could not have succeeded so well in reconciling such diametrically opposite opinions.' "

HIS UNIONISTIC TENDENCY.

In the issue of Sept. 14th, 1833, a correspondent inquires whether Dr. Kurtz would approve of "a meeting of those brethren who are favorable to a union" of the Lutheran and German Reformed churches, "to draw up resolutions and prepare plans to be presented to the different Synods this fall." To this he replies: "I think that such meetings as the above constitute precisely the antecedent steps which should be pursued by those who are favorably disposed to a union of the Lutheran and Reformed churches. . . For my own *individual self*, I feel no disposition to blink the question, and, therefore, openly avow myself on the side of union, provided it can be accomplished in accordance with the wishes of the great body of the respective churches."

He frankly states in an editorial of Nov. 19th, 1836, on the subject of the "*Union of the Evangelical Lutheran and German Reformed Churches:*" "This has ever been been a favorite topic with us; as well publicly as privately we have pleaded for it, and since we have had control of the *Lutheran Observer*, we have not hesitated to employ our editorial privilege in advocating it. Shortly before the late able editor of the *Messenger* of the German Reformed church resigned that publication into the hands of its present incumbent, we thought we perceived in his editorials a favorable leaning towards the consummation we so devoutly wished, and fondly hoped that his zealous successor would, in this respect, tread in his footsteps,

and continue to press upon his readers a consolidation which the peculiar relations of the two churches so loudly call for, and which if effected in the right spirit, would undoubtedly promote the efficiency and prosperity of both. In this we regret to say that we have been disappointed. . . .

"We feel the more emboldened to resume this matter, because it formed the subject of grave investigation at the Evangelical Lutheran Synod of East Pennsylvania [he means the Ministerium of Pennsylvania: the East Pennsylvania Synod was not organized until 1842], recently held in Easton in that state. A most respectable committee, composed of the Rev. Messrs. Beates, Baker, Piexotto, and Schmidt, were appointed to take the measure into serious consideration, and their report was a highly creditable exhibition of enlightened and liberal views, and altogether favorable to a union."

Quoting from this report and also from a similar report of a committee of the late German Reformed Synod in this city, "which was also favorable to the project," he adds: "Whilst on the one hand the committee of the Evangelical Lutheran Synod in Easton, Pa., represented that 'it *earnestly desired a union of said churches*, and believed *a perfect union might be followed by the most blessed advantages*;' the committee of the German Reformed Synod, on the other hand, declared it to be their opinion 'that a union would be most beneficial in its results, and add greatly to the building up of the Redeemer's kingdom in our land.'"

Such sentiments were widely diffused in both branches of the Church at that day.

HIS INTENSE ANTI-ROMAN CATHOLICISM.

He was especially fond of quoting Luther's fierce invectives against the papacy, and seemed to have a horror of everything in doctrine or practice that wore any semblance of a leaning in that direction. He often professed in his editorial columns against the practice of clinical communion, as he feared the recipient would rely upon it as the papists do upon extreme unction. He was violently opposed to chanting in church, and the gown in the pulpit was obnoxious to him, as a part of the paraphernalia of ritualism. Yet, some of us have seen that ghastly picture of him taken in Germany *in a gown and bands.*

HE ONCE PREACHED IN A GOWN.

In a sermon preached by Dr. Kurtz before the Melanchthon Synod, and published by resolution of the Synod in the *Lutheran Observer*, he used the following language: "The gown in itself is, perhaps, a harmless *human contrivance*, but as part and parcel of an obnoxious system * * * it is to be deprecated as an additional rivet to the varied fastenings of the whole machinery."

Dr. C. P. Krauth, then publishing the *Lutheran* in Philadelphia, and having recently had some trouble in his church in consequence of his beginning to use the gown, sharply criticised Dr. Kurtz for inconsist-

ency, saying, among other things, that "the first picture of Dr. Kurtz that was ever given to the world represents him in a gown." To which the Doctor replies [*Lutheran Observer, Nov. 16, 1860*]:

"The picture in a gown (which, for the sake of distinction, I will call the *gown picture*) was not, as the Doctor avers, the *first*, but the *third* or *fourth* given to the world; but it was the first and last *in a gown*. * * * I will briefly give the history of that picture. I had preached some twenty or thirty times in Europe, chiefly in Germany; but I do not remember that on more than one of all those occasions I wore the gown; and it happened on this wise. I was to hold forth in the royal chapel in Berlin, Prussia, for the celebrated Professor and court preacher, *Dr. Strauss* (the author of the Glockentoene, not the infidel writer of the Life of Christ). A messenger arrived, announcing that the royal family, together with several foreign princes, then on a visit to the Court of Prussia, would attend service. When about to leave the sacristy to ascend the pulpit, Dr. Strauss offered me an elegant silk gown to put on. I resisted for a long time, arguing that I had never yet preached in a gown; that on previous occasions I had been excused; that it would embarrass me; that I was opposed to the practice, etc. On the other hand it was urged that I was now to appear before assembled royalty; that no minister was permitted to do so except in clerical robes; that it would be interpreted into disrespect, nay, regarded as an insult to His Majesty and their Royal Highnesses if I refused. I at last perceived that I must comply or disappoint the immense concourse of people, and at the same time blight all my fair prospects of obtaining contributions for our Gettysburg Seminary. So I made a virtue of necessity and yielded, saying: 'If it be a *sine qua non*, I surrender; I would rather preach in a *red hunting shirt*, or a *check apron*, or a *coat of many colors*, like Joseph's, than not proclaim the everlasting Gospel of the Son of God.'"

"Previously an artist had solicited me to sit in gown and bands to have my portrait taken, which I peremptorily declined.

But on the above occasion said artist took his seat in the church, drew my picture while I was preaching, and not long after an engraved likeness in gown, bands and all, thus obtained by stealth, was hawked through the streets of the magnificent metropolis of Prussia. * * * * *

"Dr. Krauth, Jr., thinks if I had modestly declined the robe on the ground on which I pleaded against it in my sermon, and said to those in Europe, as to the brethren of the Melanchthon Synod, 'No, brethren, I will not wear it, for 'beauty unadorned is most adorned,' our Teutonic friends across the water would have remembered me as 'a fellow of infinite jest.'"

Between Dr. Krauth's wit and Dr. Kurtz's combative puritanical radicalism, that protracted gown controversy became extremely entertaining.

HE CLAIMED TO BE A "RADICAL."

From Dr. Hutter's "Eulogy" we extract the following:—"Among the latest written opinions of the Doctor, on any subject, prepared in his sick chamber by the aid of an amanuensis, about a year before his death, was the following, printed at his own request, over his own well-known initials, in the *Lutheran Observer*. We do not insert it here to give it our own endorsement, but to prove that he exhibited "the ruling passion, strong in death," viz.: A manly and outspoken frankness in the utterance of his opinions on all subjects, no matter whom they pleased or whom they offended:

"Radicalism and Conservatism.

"Few men are willing to be called radical in religion and politics, while the great majority prefer being regarded as conservatives. The former term seems to be looked upon as an

evidence of fanaticism and recklessness, and the latter as a proof of good sense and sound judgment. I cannot accord with this sentiment, and am free to confess that I do not desire to pass for a Conservative, and deem it an honor to be considered a Radical.

"What is the meaning of these terms? A Radical is one who goes to the root of the matter, and advocates thorough and fundamental reform, whether in religion or politics. Half-way measures and mere partial improvement do not satisfy him He digs down to the very foundation, and aims to abolish *all* error and abuse, and to introduce and establish the highest degree of truth and amendment, and this too in the shortest possible time. A Conservative is, to use another word, a *preservative;* he is opposed to change, and even to progress, and wishes to preserve unaltered and unimproved what already exists. Old creeds, old forms of government and worship, old usages and ceremonies, etc., are objects of his admiration; he adheres to them with rigid tenacity, and advocates their continued maintenance untouched and inviolate. Even error or abuse, if it have the recommendation of the *Fathers* or of antiquity, is preferable to truth and reform; or, if not so, he tries to persuade himself and others that the error is not error, and the abuse is not abuse.

"Why, then, should I be unwilling to be classed among the Radicals? Why be ashamed to prefer thorough to partial reform, or to no reform at all?

"Was not Moses a Radical, when he insisted upon the immediate and universal emancipation of Israel from Egyptian bondage and on remuneration for the services rendered Egypt? Nay, may we not claim our Lord and his apostles as Radicals? Was the reform in religion and ethics which they inaugurated and prosecuted partial and superficial, or was it thorough and fundamental? The doctrines they taught and the morals they inculcated, was there any thing in them conservative of the traditions, glosses, misinterpretations, errors and abuses of the Jews? Luther and Melanchthon and other co-adjutors, Calvin, Zwingli, and Knox, especially, were all decided Radicals. If they had been Conservatives they would never have attempted their mighty achievements, and much less have consummated

them. And Wesley, Whitfield, Coke, and the hundreds they sent out to preach the Gospel, who will deny that they were Radicals? And who can estimate the incalculable amount of good they have accomplished and are still accomplishing, though long since dead?

"In regard to slavery in our country, some of our greatest statesmen favor gradual emancipation, others the apprentice system, and yet others the preservation of slavery, maintaining that negroes were born to be slaves, and the whites to rule them, and that bondage is their normal condition. These were conservatives. But what said our wise and noble President? He issued his proclamation declaring them *free, immediately, forever, and universally*, so far as the power of our armies extended. Was he not an open and fearless Radical? When that great and good man met Messrs. Stephens, Campbell and Hunter on the James river to negotiate a peace, some of our Unionists were afraid he would make concessions, or enter into a compromise: but they did not know Abraham Lincoln. He stated plainly, briefly, firmly his terms, yielding nothing, compromising nothing, and insisting on right and law, irrespective of consequences. Was he a Conservative or a Radical? When Patrick Henry cried out at the dawn of the Revolution: 'Give me liberty or give me death!' did that indicate conservatism or radicalism? In a word, where, when, and in what country and age has any great reform, any mighty change for the better, any thorough improvement in religion, politics, or any other department, been commenced or prosecuted to completion by Conservatives, or by any other but Radicals? Let me therefore conclude by saying, that WITHIN THE LIMITS OF THE LAW, I AM A RADICAL.

"*Baltimore, October, 1865.* B. K."

EMPHATICALLY A "NEW-MEASURE" MAN.

He was recognized as the leading champion of the so-called "*New Measures*," that were so generally employed in the churches of the General Synod from 1830 to 1850, and was commonly regarded as one of

the first to make use of them. In Dr. Morris' account of *Rev. Abraham Reck*, we have the following incident:

"Our venerable friend (Rev. A. Reck) was somewhat tenacious of his credit to certain well-meant innovations, and says: 'Bro. Heyer, then of Cumberland, claimed to have had the first Lutheran revival there in modern times; others, lately, at the death of our very worthy Dr. B. Kurtz, wrote that he had been favored with the first revival in our churches; but mine occurred several years before he was licensed.' He (Mr. Reck) gives an account of the opposition made to his measures in one of his churches and of the desperate efforts made to get rid of him. They even hired a lawyer to go to Synod and accuse him of irregularities, without showing him the respect of a legal notice. When the lawyer arose, Mr. Reck strenuously objected to the proceedings as unconstitutional—the lawyer was not even a member of the church, and the accused had not been notified of the charges; but he was allowed to proceed and read 'many pages of foolscap,' the substance of which was that the accused had departed from the good old way, had become a Methodist and fanatic, etc., etc.

"The sainted Dr. Lochman, of Harrisburg," (says Rev. Reck,) "volunteered to defend my holy cause, and did it most manfully, justifying me wholly. Then Dr. B. Kurtz, the young pastor of Hagerstown, arose clinched the nail that had been driven—and the work of the Lord still progressed.'"

The Pittsburgh "*Lutherische Kirchenzeitung*," of March 4th, 1841, "propounds to the Lutheran Observer, as the organ of the *New Measures*, the following interrogatory: *What are we to understand by New Measures?* We request that this question may be pointedly answered. It almost appears to us as though the difference between us were not very great, and we shall be the better able to understand each other if we know precisely wherein it consists."

Dr. Kurtz [Luth. Obs., Mar. 19th., 1841,] begs to be excused. "The phrase did not originate on our side of the house. It was coined and made a ground of objection by those who are antagonistic. *They* first raised the cry of new measures, *new measures!* And to this day we have not been able distinctly to apprehend what they exactly include in the reproachful phrase. It is a very comprehensive one, and has been employed by some to comprise temperance societies, tract societies, etc., and even Sunday schools and Bible societies. Others limit it to protracted meetings, and meetings with the anxious or awakened for special conversion; and yet others seem to mean nothing else by it but a resort to the so-called "mourners' bench." To require us, therefore, to state *wherein new measures consist*, is demanding too much. Let those who invented the expression and first used used it as an objection to those whom they opposed, tell us what *they* mean by it."

HE DEFINES "NEW MEASURES."

It was in the year 1843 that the so-called "New Measures" were more widely used in our church than at any time before or since. At that juncture, Dr. Kurtz prepared the following detailed statement concerning them. It was laid before the recently organized Synod of East Pennsylvania by Rev. Prof. Reynolds, considered item by item, slightly amended and then adopted, with only one dissenting vote, "that of a layman who would have voted for it, but

for a single item which did not meet with his sanction." The Synod's action was:

"*Resolved*, That we adopt this paper and send it forth as a correct statement of our views and practices in relation to the subjects which it embraces."

New measures, in the sense in which the subject is proposed to our examination, may be defined to be those measures employed in our churches for the promotion of religion, which are said to be of modern invention or of recent introduction. But even these, as commonly found in our churches, we are of opinion, can only partially, or to a limited extent, be regarded as *new*, and that in reference to external actions; while they in fact all involve principles which are old, and the necessity and practical utility of which have long been maintained in our churches, and will not be disputed by intelligent Christians of any denomination. But in order to arrive at the point at once, and to express ourselves definitely, we would remark:

1. That we approve of protracted meetings, which is only another name for special conferences so long in vogue and honored by the general sanction of the Lutheran churches in this country.

2. That we approve of prayer meetings, in which pious and judicious laymen are called on to lead in prayer, and otherwise aid the minister in his work, under his immediate supervision and agreebly to his special directions.

3. That we are clearly of opinion that the pastor of a church is bound at all times to endeavor to ascertain what individuals among his hearers have been awakened to more than ordinary concern respecting their salvation, and therefore require his special attention. It is believed that the neglect of this duty has been the cause, indirectly indeed, but most effectually, why many persons, brought under religious exercise, have relapsed into their former apathy, and even increased hardness of heart; whereas, if the interesting condition of those individuals had been discovered by the minister, and he had thus been enabled to extend to them the instruction and encouragement demanded by their situation, they might have been carried forward, under

the influence of divine grace, until a thorough conversion had resulted.

4. Your committee accordingly do not hesitate to say that, in a time of general awakening in a church, judicious measures should be employed to find out who are the subjects of religious exercise, in order that the pastor may urge them to immediate submission, and impart such personal instruction to them as shall be likely to be best adapted to the necessity of their respective cases. Whether the collecting of such persons in the parsonage, or in the school-house, or in the lecture-room, or in seats specially set apart for them in the church, be the most judicious mode, is a question that must be determined by the circumstances of the case, and, we think, should be submitted to the discretion of the pastor, who, if a prudent man, will be guided by those circumstances and pursue that course which will give least offence and produce the greatest amount of good.

5. We wish to be distinctly understood, that we have never regarded what is usually denominated the "anxious seat," as essential to the great work of converting sinners or carrying on revivals. But whilst we most readily make this admission, we as strenuously contend for the object contemplated, which we suppose to be mainly the discovery of those who are religiously impressed, in order that they may be personally urged to their duty without delay, and receive the instruction called for by the peculiarity of their condition. Having thus frankly expressed our views of what we deem proper, we will no less candidly point out what appears to us to be improper.

1. We strongly disapprove of all avoidable noise, confusion and disorder in religious meetings, that is to say, the praying of more than one person at a time in an audible tone, responses, or indications of approbation, clapping of hands, etc., etc., and all other outward manifestations of feeling, which may be unbecoming the solemnity of public worship, or materially interfere with the devotions of others.

2. We disapprove of private individuals commencing to sing hymns, leading in prayer, or engaging in other exercises pertaining to the meeting, without being requested by the pastor

when he is present. Believing that the pastor is the bishop of his church or churches, we think that no movements having a bearing upon the work should be adopted without his knowledge and sanction, and, in his absence, without the sanction of some person or persons appointed by him for that purpose.

3. We disapprove of the use of tunes in public worship which convey irreverent or ludicrous associations—which usually have been sung to trifling and vulgar songs, and are better suited to the theatre or convivial meeting than the house of God or a religious assembly.

4. We disapprove of the practice of indiscriminately calling on men immediately after their conversion to lead in prayer and give instruction to anxious souls, unless the prayers and instructions of such persons should be deemed edifying.

5. We disapprove of the hurried admission to church membership of those who profess to be converted during a revival, unless they afford conclusive evidence that they are obedient subjects of divine grace, and we are of opinion that the good old Lutheran practice of requiring candidates for admission to attend a course of catechetical instruction and be admitted by confirmation is by no means superseded by conversion; and we recommend, therefore, that these things be carefully adhered to in the case of new converts, unless, in the judgment of the pastor, they possess the necessary qualifications without such catechetical instruction.

7. We disapprove of females leading in prayer in promiscuous meetings, that is in meetings composed of persons of both sexes, held for purposes of public worship.

8. We disapprove of the practice of continuing night meetings to a late hour, as they do not seem essential to the prosperity of the cause, and are productive of great inconveniences and various other evils.

In conclusion, your committee would remark, that they do not wish these considerations to go before the church as arbitrary laws, binding the consciences of our ministers and people, whether they approve of them or not; but simply as the frank expression of the views of this Synod on a subject of deep interest on which every one has a right to judge for himself.

The curious reader may find Dr. Kurtz's views on this subject more fully set forth in a series of editorials criticising Dr. Nevin's "*Anxious Bench*," beginning Nov. 10, 1843. Also in earlier articles, in Nov. and Dec., 1837; July 9, 1841, and in Dec. 5, 1845, etc.

NEUTRALITY IN NON-ESSENTIALS.

Under date of July 28th, 1837, Dr. Kurtz writes: "On questions *not essential* and on which we knew a conflict of opinion to prevail in the Lutheran Church, we have have studied in conducting the *Observer* to maintain a conscientious neutrality. We felt bound to pursue this course, because we were aware that the united patronage of the whole church was requisite to sustain our publication, and we were, moreover, unwilling to wound the feelings of our pious readers by advocating or condemning measures of subordinate importance. Until lately, a tolerable degree of success has attended our honest efforts, but at length, it would seem, our hitherto approved neutrality is doomed to become the ground of opposition. Some of our brethren in the North who have espoused the cause of *abolition*, can no longer support a paper, though faithfully and zealously devoted to the interests of their own church, that does not go the whole length with them in a crusade against the long established institutions of the South; and the 'New York *Evangelist*' is about to be circulated in one section of the Lutheran church to the injury if not to the exclusion of its sanctioned organ, and that for no other reason than because the

Evangelist is an uncompromising abolition paper. We have already received orders to discontinue the *Observer* to a number of subscribers in the North, and we presume these are only 'the premonitory symptoms' of the more general approaching 'collapse.' Be it so; we would rather see the *Observer* sink, or retire from its editorial chair, than make a sacrifice of our principles. That policy, which after mature and prayerful examination we are satisfied is the best, and which is plainly dictated by the dearest interests of our Zion, to say nothing of the peace and prosperity of our country, we are determined to pursue, be the consequences what they may. Much as we desire to concentrate the entire support of the church on behalf of our paper, we are free to say that, rather than designedly make it the means of introducing disturbance and strife into the church, or of scattering firebrands throughout the community, we would forfeit every subscriber we have, and let it sink without regret into the tomb of the Capulets."

A SINCERE COMPLIMENT.

Dr. Morris is authority for the following incident:

"Dr. B. Kurtz was once riding to York in the cars, and fell in with a gentleman who soon announced himself as a Presbyterian minister, without, however, mentioning his name. Dr. K.'s name was equally unknown to him. The subject of Baptism was discussed by them; and, as they were of one mind, everything went on very pleasantly. The merits of various books on that subject were freely considered, and in the midst of the animated conversation the train stopped at York, and the passengers were summoned into the hotel, a few

steps from the station, to dinner. Both our men sat down, on opposite sides of the table. A number of the guests knew Dr. K., at least by name. The other gentleman recommenced the conversation on baptism and said: 'By the way, I wish to recommend a book to you which I think is the very best of them all. It treats the matter more lucidly and popularly than any other I know. I have derived great benefit from it, and I recommend it to everybody.' 'Ah, sir, what book is that?' said K., looking over his plate of soup. "Why, Sir, it is a book written by a Lutheran clergyman in Baltimore, named Kurtz, and I repeat, it is the best of them all. I advise you to read it.' What did Kurtz say? Not a word. He blushed a little, and proceeded with his dinner, perhaps with better appetite than before. The others present who knew K. looked at him with smiles and anticipated some reply; but not a word escaped him, and K. did not manifest any emotion from which the stranger could discern the author."

CLAIMS TO HAVE PREDICTED THE RISE OF THE KNOW-NOTHINGS.

In an editorial of September 22, 1854, he says:

"This association has been ushered into existence all of a sudden. A year or two ago we had not heard of them, and now they number their tens of thousands, and are exerting an influence in political affairs that has already disturbed the equanimity of both Democrats and Whigs. Both these leading political parties condemn them and their principles, but they notwithstanding seem to be multiplying with great, perhaps unparalleled rapidity; and, judging from the signs of the times, the period is not distant when they will take the reins of both State and Federal government into their hands and rule this nation, without the *official* aid of foreigners."

"If any one will take the trouble to examine the file of the *Lutheran Observer* some three or four years ago, he will find a prediction to this very effect uttered in one of the editorials written about that time; just as the present war in Europe was

anticipated in the *Observer* on several occasions one or two years before it broke out."

This, and similar utterances, brought down upon him the wrath of many subscribers, and gave him a fine opportunity of exercising his controversial skill. See editorials, Nov. 10th, 1854; Jan. 19th and Feb. 16th, 1855.

DR. KURTZ AS A PASTOR.

He was always considered an efficient and successful pastor. This position he filled for eighteen years. He is said to have been exceedingly happy in the sick room, in the inquiry meeting, and in private religious conversation. He knew how to sympathize with the afflicted, he understood the wants of the awakened, he was able to speak the fitting word and minister successfully to the spiritual condition of his people.

Dr. Kurtz's colloquial powers were more than ordinary. He was a man of æsthetic culture. His mind was quick and active. Great vivacity and remarkable versatility characterized his conversation, His genial humor, varied knowledge of men and books. his ample field of information, his skill in telling a story, his bland and graceful manners, rendered his society highly attractive. In the most brilliant companies he excited an interest, and always communicated instruction.

"If his remarks, made without premeditation, in the family or social circle," says Dr. Morris, who was brought into frequent and most intimate relations

with him, "could be gathered up, they would form the most valuable monument of the character of his mind."

DR. KURTZ AS A PREACHER.

"As a preacher, Dr. Kurtz possessed preëminent gifts. In his earlier years, and in the maturity of his strength, he was regarded by many as the most eloquent speaker in the State of Maryland. He was plain, thoughtful, argumentative and forcible. His manner was solemn and earnest, and, when his mind kindled into a glow, evinced deep pathos. He knew how to touch the deepest chords. He gave utterance to the great truths of the gospel with an energy and unction that carried conviction home to the hearer. His sermons abounded with sound religious instruction, so naturally arranged and so clearly expressed that they were easily intelligible to the popular mind." * * * "The marked characteristic of his preaching," says Dr. Morris, "was his habit of addressing the conscience. This he did with rare directness and strong effect. His entire freedom from every species of religious cant, and his obvious sincerity and independence, imparted peculiar force to his declamations. It was evident that he felt himself what he wanted others to feel." "He was," says Dr. Schmucker, "one of the most practical, evangelical and useful preachers of our church, who on many occasions rose to the highest grades of eloquence." He could never make allowance for any thing like affectation in the pulpit. He despised cant at any time, but especially

in connection with the presentation of God's word. His views on the subject of sermonizing, it is said, differed from those usually adopted. He was severe in his criticisms; and, whilst he was patient with beginners, provided they were simple and in earnest, he never excused a man who knew how to preach and did not reach the proper standard. He preached with equal acceptance also in the German language. He had studied it with great care and thoroughness in his youth, and was considered a proficient German scholar. He held the German in very high estimation. "I have ever been," he says, "an ardent admirer of the language, regarding it like the Greek, as self-existent, self-accumulative, infinitely flexible, singularly precise in defining the various modifications and slight shades of thought, copious without limit."

DISAPPROVES THE READING OF SERMONS.

"In our opinion this poor, tiresome, sleepy and sometimes chilling practice should by all means be discouraged in the Lutheran Church by all her true friends. * * There is not a man on earth capable of writing and reading an instructive discourse, who might not with the utmost facility have acquired, had he commenced in due time, the ability of preaching a similar one *ex tempore*, or without writing it. * * It is said that the practice of reading is gaining ground in our country; and especially that our theological seminaries are contributing to produce this result. We doubt it. But if we were ten times more than we are

in favor of theological seminaries, and their effect could be proven to be to make *readers* out of future *ministers*, we should feel bound on this ground alone to resist them to the utmost of our ability."*

SOME LEADING TRAITS OF HIS CHARACTER.

Dr. Hutter in his Eulogy, in attempting "a delineation of those traits of character which rendered Dr. Kurtz so undeniably a man of note," acknowledges that "the task is difficult, for the reason that there is scarcely a man of modern date, known to the Lutheran Church in the United States, whose character has been drawn with such opposite colors. One party from their stand-point, struck with horror as they have witnessed what they have regarded as his daring assaults on the venerated symbols and confessions of the church, have seen in him defects and even vices, which they have regarded as challenging only their unqualified reprobation. The other party, warmed with the admiration and gratitude which they have thought he merited as the deliverer of the American Lutheran Church from cold and lifeless formalism, have viewed his public career with a veneration bordering on that which should be paid only to those who are guided by the immediate inspiration of heaven. Between these extremes the truth is to be sought. . . Dr. Kurtz was not infallible—not faultless—but a man "of like passions with others." Nor was he what his enemies have regarded him. In every part of his

*L. Obs., Aug. 16, 1844.

behavior, however, certain virtues and excellencies have shone so conspicuously that even his most embittered adversaries, we think, must admit that he possessed them in an eminent degree. These were

1. *Undaunted intrepidity in the maintenance of his opinions.*
2. *Abilities of a very high order, both natural and acquired, to defend and enforce his opinions.*
3. *Such purity and even austerity of life as became an accredited leader in the Church of Christ.*
4. *Unwearied industry and zeal.*
5. *A lofty and unselfish patriotism.*

These traits Dr. Hutter illustrates by incidents in his life as pastor and in his editorial career, and his judgment concerning them will be heartily endorsed by all who were intimately acquainted with the career of Dr. Kurtz.

The last of the above-mentioned traits is thus discussed by Dr. Hutter, who, the reader will please bear in mind, had long been a strict partisan, editor of a Democratic paper, and private secretary of President Buchanan.

"Never a politician in the restricted partisan sense, Dr. Kurtz was yet far from being a novice in the questions which in his day divided the public opinion of the country. These topics few men more thoroughly comprehended, or would have been better qualified to discuss, even with Senators themselves, in the halls of legislation. For, with all his other duties, he was never unmindful of these, nor did he deem their study incompatible with his Christian profession, but in harmony with it. He loved his country, not simply *territorially*, but because he regarded its *institutions* as the best the wisdom of man had ever devised, and hence was sincerely solicitous that they be handed down to succeeding generations in unimpaired purity

and power. He did not so belittle government as to regard it as a mere human device, resting on the unreliable caprices of men, and designed simply to subserve the purposes of selfish and designing place-hunters. But he subscribed fully to the Scripture representation of it, that it has been "ordained of God," and hence viewed it as deriving its high sanction from the will of the omniscient and almighty Guardian of universal righteousness, and as having for its end the promotion of those principles of eternal rectitude which underlie all private and public happiness. Between his obligations as a husband, a parent, a Christian, and those that pertained to him as a *citizen*, he saw no method of divorcement, no elements of incompatibility. No such partial, lop-sided, segmental Christianity was his — but a confession symmetrical and consistent, having a becoming regard to all life's activities and duties."

"Among the statesmen of his time his model was Henry Clay, with whose views of national policy he most nearly coincided, and of whose patriotism and abilities we have often heard him speak in terms of highest admiration. The Calhoun doctrines of nullification and secession he regarded as most flagrant and pernicious perversions of the entire theory of our government, condemned by the holiest memories of the past, and in diametrical conflict with the highest and best interests of the nation — in fact, as palpably treasonable and revolutionary—treasonable *because* revolutionary—and hence to be reprobated by all good men as offences deserving the highest grade of punishment known to our laws. The union of the States he regarded as a civil, political, commercial, religious necessity, which could no more be sundered without producing anarchy and war, than the chain that binds together the planets could be broken without throwing the material creation into chaos. 'Sir,' said he in our hearing, fully twelve years before the war, "whoever lives to see the day when any serious attempt will be made to divide the American Union, will live to witness a catastrophe into whose black and horrible abyss scarcely a prophet's vision will suffice to penetrate. Cities will be pillaged, sacked, and given to the flames; fields will be laid waste; bridges and railways

will be torn up; commerce will be destroyed; a gigantic burden of debt will be rolled up, and, worse than all, tens of thousands of lives will be sacrificed to the Moloch of war.' 'And, furthermore,' he added, 'although I do not claim to be a prophet, or the son of a prophet, yet let me assure you that the men that shall venture on that wretched experiment, sowing to the wind, shall reap the whirlwind—for never will the American people consent to the overthrow of a government so beneficent, and that it has cost so much blood and treasure to establish."

"Junctures of high and general excitement, we all know, give rise to marvellous transformations of character and opinion, discover strange obliquities of intellect, and wonderful perversions of moral principle, such as in more tranquil seasons the imagination finds it difficult to conceive. To the exemplification of this lamentable fact, however, to his praise be it spoken, Dr. Kurtz did not prove a contributor. On the contrary, when the peril came, to these inwrought and life-long convictions he was unflinchingly true. For no sooner had the rebel batteries, erected in the harbor of Charleston, opened fire upon the half-starved garrison of Sumpter, and brought to the dust the time-honored emblem of our nationality, than forthwith, without stopping to take counsel from craven-hearted expediency, the Doctor committed the faithful old *Observer* to the most open and unqualified espousal of the cause of the imperilled Government, and so it continued to the end of the rebellion. Some of the ablest arguments and the most stirring appeals which the great struggle elicited proceeded from his vigorous pen; and we question whether Everett, or Holt, or even Lincoln himself, spoke or wrote words that rendered the issues at stake more luminous with the light of God's immutable truth."

"Even when the sky was overcast with thickest gloom, the Doctor's editorials were pervaded by an unfaltering faith that the Government would ultimately assert its supremacy over every inch of our widely-extended national domain. And all this time, be it remembered, the Doctor was surrounded, at his residence in Baltimore county, and at his business place in

Baltimore city, with secessionists and men in sympathy with them, who were panting for the opportunity to carry Maryland out of the Union, and attach it to the Richmond so-called Confederacy. By some of these he was sought to be cajoled—by others he was seriously menaced with the loss of life and property. But none of these things moved him, nor would he have swerved a hair's-breadth from the line of his conscientious convictions if the perils that environed him had been ten-fold greater. The Doctor was near neighbor to Governor Bradford, whose dwelling the rebels destroyed during one of their raids into Maryland, and to much valuable counsel and reciprocal encouragement did their intimacy conduce."

"It is noteworthy, also, that at the rebellion's first inauguration, and when the Emancipation Proclamation of the great and good Lincoln was yet not even so much as dreamed of, the Doctor predicted that the war would end in the total overthrow of the institution of slavery. Among the Doctor's most heartfelt utterances of thankfulness to Almighty God, during his last illness, we learn was this, that he had been graciously spared to witness the overthrow of the rebellion and the removal of slavery from our land. Doctor Kurtz's staunch and unwavering devotion to the cause of the Union, in this recent and terrible struggle, constitutes a leaf so fresh and green that we would not have acquitted ourselves to our own heart and conscience had we not as an 'honest chronicler,' interwoven it in his chaplet of renown. To God we give praise that the lustre of his setting sun was in no wise obscured by complicity with treason and rebellion."

HIS PROMINENCE IN ECCLESIASTICAL AFFAIRS.

Dr. Kurtz was, at different periods, called to important positions in the Church. In 1833 he was invited to become pastor of St. Matthew's church, Philadelphia. In 1834 he was elected to a professorship in the Theological Seminary at Gettysburg, and subsequently to a chair in Pennsylvania College. He

was also urged to connect himself with three other theological seminaries in the Church, but in every instance he felt it his duty to decline the appointment.

Dr. Kurtz was, in the full sense of the term, a public man. "In his death," says Dr. Schmucker, "the Lutheran Church lost one of her oldest, most faithful and successful ministers, the General Synod one of her earliest, ablest and most constant defenders, and the cause of Protestantism and evangelical piety in our country one of its most enlightened and fearless advocates." He was identified with all the interests of the Church, with every literary project and benevolent enterprise that claimed the public attention. The first meeting of the General Synod was held in his congregation, at Hagerstown, and he participated in its deliberations. He was present, frequently as a delegate, at nearly every convention, and was twice honored with the presidency. He took an active part in the establishment of every institution connected with the General Synod, and was for many years the President of the Parent Education Society and of the Home Missionary Society. He was for more than thirty years one of the Trustees of Pennsylvania College, and served for some time as President of the Board. He was one of the founders of the Theological Seminary of the General Synod, and, from its organization was almost constantly a member of its Board of Directors. It was his suggestion, it is said, that originated the enterprise. At a district conference, held in Martinsburg, Va., in the church of which Rev. C. P.

Krauth, Sr., was pastor, composed of the brethren Kurtz, Krauth, F. Ruthrauff and Winter, then all young men, he proposed that a special meeting of the Maryland Synod be called to consider the propriety of establishing a Theological Seminary. At this conference, after the public services were concluded, a collection was taken up, the result of which was five dollars, the first funds contributed to this object. From so small a beginning did the institution which has been productive of so much good arise.

HIS INTELLECTUAL TRAITS.

Dr. Kurtz was unquestionably a man of great ability. He possessed an intellect of no common order, a resolute will and a remarkable personal power. His talents were versatile. His mind was original, quick and comprehensive. He was an active and vigorous thinker. He had acquired habits of close application, of careful and keen observation, a fondness for analytical research and the investigation of intricate questions. He had a clear, logical mind, and was very successful in his expositions of the truth. He loved discussion, and seemed to be in his element when engaged in some controversy. Of this the editorial columns of the *Lutheran Observer* furnish abundant proof and illustration. And there are those still living who well remember the keen relish with which he encountered the redoubtable Thaddeus Stevens upon that memorable occasion when the attempt was made to remove Pennsylvania College from Gettysburg. Dr.

Diehl gives a full account of this incident in his memoir of Dr. S. S. Schmucker (Lutheran Quarterly, vol. iv., p. 46), where he is contrasting these two distinguished controversialists, Schmucker and Kurtz, so much alike in many respects, but so widely different in their style of controversy. "Dr. Kurtz had mingled much with the world, and understood human nature. His reading was extensive, and he had carefully improved his opportunities for mental culture. Had he entered the legal profession, for which he was originally intended, or political life, to which he seemed so well adapted, he would no doubt have risen to the highest position, to a rank equal to his most distinguished cotemporaries. In any sphere of action to which he would have devoted himself, he could not have failed of success. The honorary degree of D. D. was conferred upon him by Washington College, Pa., in the year 1838, and that of LL. D. by Wittenberg College, Ohio, in 1858."

HIS PEACEFUL DEPARTURE.

The last two or three years of his life Dr. Kurtz's health became gradually more impaired, yet he occasionally preached and wrote for the press. In other ways, in connection with the various institutions and associations with which he was identified, he also endeavored to make himself useful. During the last months of his life he was confined to the house, and passed through severe physical suffering; yet he was submissive, and, whilst he anxiously awaited the hour

of his departure, cordially acquiesced in God's will. During his long and painful illness he gave the clearest evidence of the strength of his faith and the fulness of his patience. He confidingly rested his head and his heart upon that cross which for half a century he had presented to others, and beautifully illustrated in his personal trials and conflicts the power of divine grace. During his life he had often been perplexed with doubts and fears as to his spiritual condition and his acceptance with God, but these all vanished as he approached eternity. Every difficulty was removed and his trust in Jesus was simple and unreserved. To a brother in the ministry he said: "All my life I have been preaching the necessity of faith, but never until now have I understood the full significance of the passage, 'Except ye be converted and become as *a little child*, ye shall not enter into the kingdom of heaven.'" Again he said: "I have attempted to reason too much. I have been troubled with doubts, and have expressed them to some pious friends, with a hope that they might be able to comfort me and remove the difficulties, but they failed to do it. What I needed was to become as *a little child*. It took me long to learn this; but at last, at last, I have found out the secret that this, and this alone, is the solution of my doubts. Argument would not have removed them. I needed to become as *a little child*." At another time he remarked: "I do not know why God causes one to linger so long. I think it must be to perfect my patience. I never had much of that. But

I am learning it every day." He earnestly desired, as the world receded from his view, to depart and be with Christ. This was the subject on which he delighted to dwell. "I have travelled," said he to the Rev. Irving Magee, "over a large part of two continents. I have stood on the top of the Alps, and by the side of the cataract of Niagara. I have visited the most magnificent scenery in the world. I have been an enthusiastic student of history. I have studied philosophy and regaled myself with the rich treasures of knowledge. I have shared the society of the cultivated of both hemispheres. I have stood in the presence of kings and queens and been the recipient of their favors. I have also visited the humble abodes of the poor and the lowly. I have gone, too, where men are accustomed to seek innocent pleasure. But I do assure you, I have come back from it all, realizing in my innermost soul that "Christ is all, and in all.'" He spoke much of the joys of heaven, of the "many mansions in his Father's house," and of that blessedness which, through the merits of the Redeemer, was in reversion for him. On a certain occasion, when sitting in his arm-chair deeply absorbed in thought, he was asked what was engaging his attention; his reply was: "I am communing with Jesus, my Saviour." On another occasion, the name of a friend with whom he had a controversy having been incidentally introduced, he said: "I have no unkind feeling toward him; and when I have gone, I dare say, no one will speak more kindly of me than he." He seemed to enjoy perfect

peace with man and God; to be self-composed, cheerful, affectionate, and happy in the prospect of death. A calm radiance rested upon his soul. He passed away in the full possession of his mental faculties, on the 29th of December, 1865, in the 71st year of his age. He was carried to the grave on the first day of the New Year, amid a large concourse of devoted friends, including venerable ministers of his own and other churches, who had gathered together from different directions to offer their last testimonies of regard and affection for the private character and public services of the deceased. "It was," says Dr. Hutter, "a truly solemn occasion, and many were the hearts that heaved with sadness, and the eyes that were suffused with tears." As busy memory recalled the reminiscences of the past, all present seemed to realize that a great man had fallen in Israel. The sad scene was improved by appropriate exercises, in which Rev. Drs. Ziegler, Hutter, McCron and Martin participated.

"Dr. Kurtz was thrice married. His first wife was Ann Barnett, of Washington Co., Md.; his second, Mary Catharine Baker, of Winchester, Va.; his third, Mary Calhoun, of Chambersburg, Pa. He was the father of eleven children, five of these—three sons and two daughters—are still living [1867]."

DR. KURTZ'S PUBLICATIONS.

Practische Fragen, Hagerstown, 1819.

First Principles of Religion for Children, Hagerstown, 1821.

Faith, Hope, Charity, Hagerstown, 1825.

Address on Temperance, 1824.

Pastoral Address, German and English, Gettysburg, 1827.

A Series of Letters from Europe, 1826–7.

Ministerial Appeal: A Valedictory Sermon, Hagerstown, 1831.

A Door Opened of the Lord: Introductory Sermon, Chambersburg, 1831.

Why are you a Lutheran? Baltimore, 1843.

Infant Baptism and Affusion, Baltimore, 1840.

Theological Sketch-Book. Two vols., Baltimore, 1844.

Year-book of the Reformation, Co-editor, Baltimore, 1844.

Prayer in all its Forms, 1852. Pp. 148.

Lutheran Prayer-book, Baltimore, 1852. Pp. 453.

Inaugural: Missionary Institute, 1858.

Serial Catechism.

Sermon on Sabbath-schools, Hagerstown, 1822.

Address at the Female College, Selinsgrove, 1860.

Sermon on Experimental Religion, 1863.

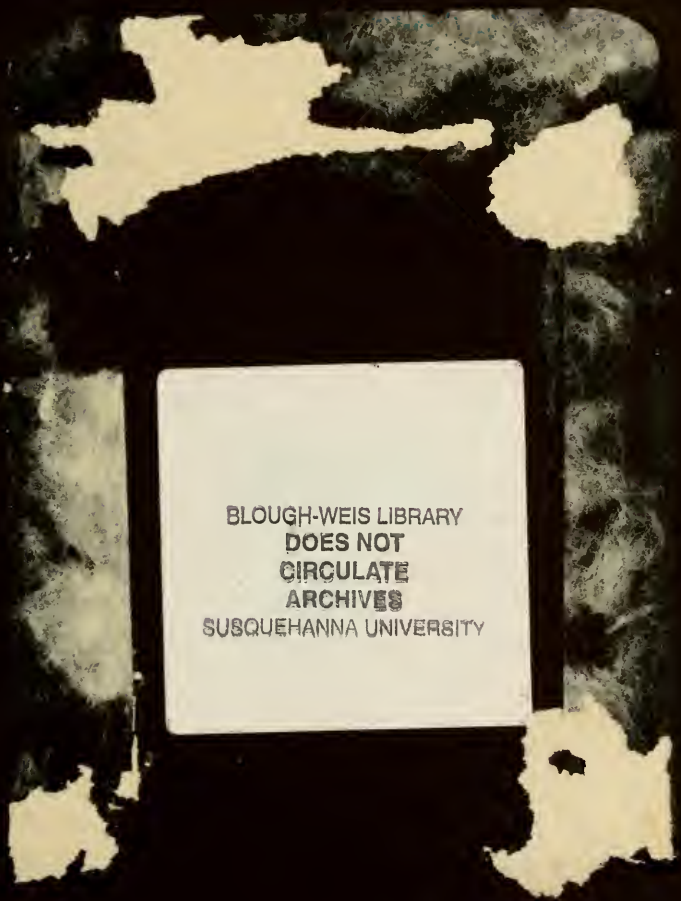
Believers belong to Christ. Sermon, 1865.

Easy Catechism for Young Children, 1843.

The Choice of a Wife. Lecture, 1863.

Articles in the *Evangelical Review* on Corporal Punishment. Israelites Borrowing from the Egyptians. How should the Gospel be Preached?

SUSQUEHANNA UNIVERSITY
3 4998 0027 9761 6



BLOUGH-WEIS LIBRARY
DOES NOT
CIRCULATE
ARCHIVES
SUSQUEHANNA UNIVERSITY